

Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE IRISH CHURCH DEBATE.

If the debate which has been looked forward to with so much interest has hitherto been of a less exciting character than had been anticipated, it may be attributed in part to anterior circumstances, and in part to the attitude which has been assumed by the Government. If the eager auditory which packed the House of Commons last Monday afternoon expected anything that was novel, they must have been somewhat disappointed—perhaps unreasonably so. For Mr. Gladstone had already pronounced the doom of the threatened Establishment; had indicated the spirit and the manner in which, in his judgment, the work of disestablishment should be proceeded with, and, by the production of his resolutions, had shadowed forth the practical measures by which effect was to be given to the anticipated decision of Parliament. In like manner, the Government had not waited for the commencement of the debate to reveal their tactics, but had given notice of the amendment by which the resolutions were to be met. Had this amendment resembled, in aim and spirit, the Dartmouth letter of the Premier, there would have been materials for a debate which, by its fervour and, possibly, tumultuousness, would have made memorable the last Session of the expiring Parliament. But, to use an expressive commercial phrase, the great events of the week had been “discounted”—down even to the division which has not yet taken place, but which everybody expects will result in a decisive victory for the occupants of the Liberal benches.

Nothing, indeed, could be more symptomatic of the advanced position now occupied by this question than the tenor and tone of Mr. Gladstone's speech. The reading, in the midst of profound silence, of the Fifth Article of the Act of Union and of the Coronation Oath, and the reference in Mr. Gladstone's opening sentences to “the great and solemn controversy” in which the House was about to engage, did, indeed, seem to betoken that the Established Church in Ireland was about to become the subject of an indictment, the counts of which would be set forth with great weight and elaboration; that the facts in its condemnation would be marshalled with the highest rhetorical skill, and that the pleas urged in its defence would be demolished with similar effectiveness. Evidently, however, the speaker did not care to slay the already

slain; but, appreciating the actual position of the question, and dealing with it in the practical spirit of the statesman, rather than in the manner of the orator, he started with the assertion that his aim was “to cause the cessation of the Established Church in Ireland, so far as it is a national Establishment,” and at once proceeded to describe the protective principles—if we may so speak—which he would adopt as a means of shielding from personal injury those whose rights will be affected by the change which he so courageously proposes. Mr. Gladstone, in fact, assumed, as he had a right to assume, that, as a matter of logic and of feeling, the main question is settled in the mind of the nation, and that the real questions for discussion were, by whom, and in what way, should the fiat which has gone forth against the Irish Establishment be executed, and how should justice to the Irish people be reconciled with justice to the Established Church.

On this last point, the speech of Monday night is neither reticent nor exhaustive. It reaffirms the principle which had been emphatically asserted in the debate on Mr. Maguire's motion, that all vested rights should be, to the fullest extent, recognised; and, going beyond that mere general assertion, it concedes to Irish Episcopalians the undisputed use of the churches, providing they are willing to maintain them for their present purpose—it extends the same “lenient judgment” to the residences of the clergy—it admits the absolute claim to compensation of the proprietors of advowsons, and it assumes that equal respect will be paid to modern endowments, created by Episcopalians for Episcopalian purposes.

Up to this point, the speaker spoke with a firmness which indicated a consciousness that he was likely to have the concurrence of all his allies; but it was with bated breath that he proceeded to extend the phrase “vested interests” to the case of “those who have devoted themselves to an indelible profession, separating themselves from the great bulk of profitable secular employment, in expectation of the benefices which we have kept in existence by law, even though they may not have a direct claim.” It only appeared to him “to be at least a matter for argument and consideration.” “Do not suppose,” was his reply to a sturdy “No,” “that I wish to lead you to make any admission on this subject: all I say is, that I, for one, do not absolutely shut the door against it.”

The liberality of Mr. Gladstone's views in regard to compensation—which we state, without discussing them—may be estimated by the fact that he thinks that, of the money value of the entire possessions of the Establishment, “not less than three-fifths, and possibly two-thirds of the whole, would be the share accruing to the members of the Anglican communion in Ireland.” As he further proposes that the bishops and clergy should not receive their incomes for nothing, the Church would not, as some have supposed, be stripped of both money and ministers; while whatever it retained would be held with the goodwill of all parties in the country, and there would be enjoyed “that freedom of action, and that ability to fall back upon and develop its own resources, which many religious communities in this country deem to be a greater treasure than all the State can protect, or the law can give.”

So much for the purely monetary aspects of the question. And, in the matter of time, also, Mr. Gladstone is so little of a revolutionist, that he contemplates, not merely that many complicated difficulties will have to be overcome, but that the final operation of the measure will be delayed for, probably, nearly thirty years, unless arrangements for the earlier completion of the process of compensation should be made with the goodwill of all parties. But, for the very reason that the process must needs be slow, Mr. Gladstone insists that it shall be determined on at once, and that the growth of vested interests shall be immediately checked. That, he contends, is the dictate of common sense, as well as is required as the pledge of our good faith, and of our goodwill to the Irish people. He “is not willing to wait,” however others may be. “Our responsibility is quite sufficient for having waited thus long, and it befits us now to do all that the time will permit towards clearing our account with Ireland.” We have passed by some noticeable points of the speech—as, for instance, the figures showing the decline of Protestantism, and the character of the new benefices created by the Irish Ecclesiastical Commission—that we might fix attention on those features of it which will be judged to be most important by those who, like ourselves, are anxious, not that the Irish Church should be simply hustled out of the way, but that it should be settled on sound, and, therefore, enduring principle. And, looking at the matter from our own point of view, we can as heartily congratulate the friends of Religious Equality on this latest advance of their new Parliamentary leader as on the welcome announcement that he—in this matter, at least—had resolved to place himself in their ranks. Mr. Gladstone is accused of undue eagerness, of heated haste, and of such like parliamentary weaknesses; but, in this instance, he seems to have displayed the prescience and the practical sagacity of the calmest statesmanship, in combination with the pure and lofty aim of the unselfish patriot. He has measured the magnitude of the operation which he has commenced. He sees with a clear eye, while he is impelled by the pulsations of a generous heart. He acts with firmness, but is as considerate as he is decided—as conciliatory as he is just. He does not profess to be able at the present time to produce a perfect plan, and he wisely reserves for future discussion much that will need to be considered with the utmost care and scrupulousness. But he lays down broad and intelligible principles, in the light of which we can see our way to the end of the work in all its completeness; and, in taking the first step, he makes the next and each succeeding step comparatively easy, because the path is wisely chosen, and the ground is firm beneath the tread.

It needs but to contrast Mr. Gladstone with Mr. Disraeli—the resolutions with the amendment, to be assured of the immeasurable superiority of that which has now become the policy of the Liberal party to the policy, or no-policy, of the Conservative Government. Whatever chance there might have been of an invigorating debate, vanished with Lord Stanley's speech, which his late colleague, Lord Cranborne, mercilessly pounded into dust. The Ministry, it is evident, wish to lose the time which Mr. Gladstone desires to save. He has a policy,

while they have none—a national purpose, while they are fighting for their own existence. They will not, or cannot, sail with the stream of public opinion, and so they hope, by shifts and evasions, to keep afloat till they can so steer their bark as to avoid the dreaded shipwreck. In this, however, they are likely to be balked by that which has been called the "terrible earnestness" of the Liberal leader; and, when the debate of this week closes, we may confidently expect that the cause of Religious Equality in Ireland will have advanced to an extent which, a year ago, we should not have dared to anticipate.

ECCLESIASTICAL NOTES.

EARL GREY is a statesman whose past services, whose vigour of intellect, and whose independent mind give him a title to be heard with respect whatever may be the subject upon which he speaks, and whatever may be the course which he may recommend or take. In his letter to Mr. Bright, however, upon the Irish Church question, he recommends a course which no one now is at all likely to take. Why he writes to Mr. Bright is a mystery. He says himself that it is because he believes that there is no one whose influence will be more powerful in discussing the question. But then Earl Grey should know very well what Mr. Bright will do. He should know that it is impossible for Mr. Bright to take the counsel which Earl Grey gives. Last month Earl Russell addressed a similar letter to Mr. Chichester Fortescue; and Mr. Fortescue's reply, in his speech on Mr. Maguire's motion, was that he should take the very opposite course to that recommended by the Earl. Mr. Gladstone was at the same time urged to take the lead in re-endowing the religious denominations of Ireland; and Mr. Gladstone has given a similar answer. What can be the use of people addressing letters like this to persons who, they must know, will utterly disregard them?

Earl Grey's scheme for the settlement of the Irish Church difficulty is, beyond all question, the most impracticable and the most ludicrous that has yet been offered to the public. He suggests that the Protestant Episcopal Church in Ireland should in future be a voluntary association unconnected with the State; that power be given to the Roman Catholic and Presbyterian Churches to create governing bodies for the management of any property that may be assigned to them; that the Irish Church property should be transferred to a new Commission; that the Maynooth Grant and the *Regium Donum* be discontinued; that the income of the Established Church be paid over to the Protestant Episcopal, Roman Catholic, and Presbyterian Churches in proportion to their ministers, and that the State should purchase the advowsons of the livings from the patrons. The scheme is most badly arranged and illogically put; but even if Earl Grey possessed the faculty of putting it properly before the reader, it would not be much mended. It is a bold proposal for the endowment of Roman Catholicism, covered up by a series of propositions that do not hide its real nature. It is very odd to find the author of the scheme bringing Mr. Bright forward to answer the objection that the Protestant Dissenters would not allow it to be passed. Mr. Bright said, it will be remembered, that we should recollect that this was Irish property, and that it should not be touched or dealt with, excepting in accordance with the feelings of the Irish people, and, says Earl Grey, how can any man, without utter disregard to the plainest rules of justice, dispute this position? We don't dispute it; but we take the liberty to say that the Irish people have given their verdict in favour of the principles of the Nonconformists and their mode of dealing with this question, and that they have said nothing whatever in favour of either Mr. Bright's or Earl Grey's scheme. The noble earl, therefore, is answered out of his own mouth.

There is, however, some importance to be attached to this pamphlet. We have not yet heard the last of the endowment of Roman Catholicism. There are members of the Established Church in this country, and especially among the Tory party, who would endow Mormonism, Mahomedanism, Hinduism, and every other "ism," rather than their own Church should be displaced from her position of supremacy. We believe they would sacrifice—as they have done in the past—the State itself, and the welfare of the whole empire, rather than surrender one iota of their misbegotten privileges. It is most probable, therefore, that, in some way or other, they will again propose the endowment of Roman Catholicism. Happily, we can fight these—our hereditary foes—with greater power than we could have fought

our hereditary friends. But we must be prepared to fight them. In fact, we must be prepared at the present moment for any emergency. The tactics of the enemy may be changed on any day. Vigilance, therefore, need not yet remain unguarded, for the battle is not by any means yet won.

In the January number of the *Contemporary Review* there appeared a paper from Professor Maurice, in which that eminent theologian expressed his opinion that the continuance of the Irish Establishment could not be justified, and that it had altogether failed of its purpose of a Church. This was replied to by Dean Magee, of Cork, in what was certainly a very able, although as it seemed to us, very sophistical paper. This month Mr. Maurice writes a reply to the Dean. There is the following remarkable passage in this reply:—

I wrote my essay not for the members of the Liberation Society but for a body of clergymen. I feared that if the Irish clergy were, under any conditions, deprived of their endowments, these English clergymen might be tempted to say: 'In that case the union between the nation and the Church is dissolved; soon it will be dissolved in all cases.' To me such a dissolution appears the most fearful of all calamities, because it leads to the substitution of an ecclesiastical or sectarian tyranny for the Church; to the denial that the nation is anything but a scheme for the protection of property. I was, therefore, anxious to show that no calamity of the kind was involved in the fall of the Irish Establishment. The English nation would merely say, 'We have tried to keep up certain endowments partly for the advancement of Protestantism, partly for the maintenance of our own authority in Ireland. We find that the endowments do not benefit Protestantism; we find they imperil our authority; we therefore determine to maintain them no longer.' I said that such a decree would seem to me a very solemn one. I did not know by what agency it would be accomplished; I did not know how that which was taken from the Protestant clergy might be applied. But I did not think that a National Church would perish; for the Protestant Establishment had never been a National Church. I did not think Protestantism would be weakened, for it was occupying a position in Ireland which could never be strong. I believed a better future might open to the Protestant Episcopacy of Ireland when it no longer represented the mere dominion of a conqueror.

Mr. Maurice goes on to say that he had feared that Mr. Gladstone's speech of March 16 would seal the fate of the Irish Establishment, but that he finds in Mr. Disraeli's speech "a much clearer note of doom." For this reason, which we beg our readers to remark, for it is expressed in acute and emphatic words:—

He says that the English people and the Scotch people are both very religious; that the Irish people are still more religious. I was anxious to know what is that common inner faith of three nations which in outward opinions and ceremonies are so widely apart. The next sentence revealed the secret. They all believe in endowments. Now, most of us had thought that endowments might be good or bad—useful in some circumstances, pernicious in others. We had never fancied that these were the eternal, unchangeable verities which bind together all kindreds and tongues and peoples. We had not learnt that the faith once delivered to the saints—the faith for which the martyrs died—was a faith in endowments. If we think it is so, let us say what we think. When Mr. Disraeli appeals to the constituencies, let us tell them frankly, "That is what we meant when we said the Apostles' Creed; that is what we expect you to mean." But if endowments are not the rock against which it is promised that the gates of hell shall not prevail—if they are not the pillars of any National Church, scarcely even its buttresses—lessons like that which our Irish sister will soon have to learn may carry pledges of divinity with them. We are not harsh in asking her to prepare for them, if we do not neglect to make a similar preparation ourselves.

This, we take it, is another blow to the Established Church system.

We are glad to report, in connection with this question, that the agitation in favour of the disendowment of the Church is spreading with great rapidity throughout the country. Our columns bear witness, to some extent, to the magnitude of the movement, but no general description could do justice to the enthusiasm which is being excited. Wherever meetings are held they are attended in larger numbers than any meetings upon any subject that has taken place for years past. What has hitherto been required is some energetic action in Ireland, and that is now taking place. Arrangements had been made for a petition to be signed at every Roman Catholic church in Ireland last Sunday. The petition sets forth that the population of the parish "feel that the establishment and endowment of the Protestant Church in Ireland is a grievance; that the great majority of the Irish people derive no advantage from its ministrations; that the country is heavily taxed for its support; and that the ascendancy of the Church is a fruitful source of discontent and disaffection." It is therefore prayed, not, according to Earl Grey and Mr. Bright, that all Churches should be endowed, but that the House of Commons "adopt immediate measures for the total disestablishment and disendowment of the said Protestant Church in Ireland." This petition, according to the *Dublin Freeman* of Monday, was most numerously signed by persons in every rank and

tation of life in that city, and the greatest anxiety was exhibited to sign it. It is computed, says the *Freeman*, that not less than one hundred thousand signatures were affixed to it last Sunday in Dublin and its immediate vicinity.

The judgment in the cases of "Flamank v. Simpson" and "Martin v. Maconnachie," which was delivered in the Court of Arches by Sir R. Phillimore on Saturday, will probably settle the law of Ritualism in England so far as a legal judgment can settle it. It was very exhaustive, indeed, rather prolix, and those who listened to it—it took four hours and twenty minutes to deliver—got tired before it was concluded. Yet, in this case, the judge has done well to show his reasons while giving his judgment, and those reasons seem to us to be, on the whole, conclusive as to the law of the English Church. It is now, and for the present, settled that there can be no incense used in the services of the Church; that elevation of the elements is illegal, and that excessive kneeling is illegal; candles, however, may be used on the altar. The Ritualistic comment on this judgment was practically illustrated in Mr. Maconnachie's Church on Sunday, at which all the Ritualistic practices were indulged in—the incense especially being most profusely used. The opinion of the people will, however, in course of time, probably put those fantastic ceremonies down, and a personal suit will assuredly do so. Mr. Maconnachie appears to be now acting in contempt of law. For ourselves we do not see that the Evangelical party have yet gained anything by these actions; but we are aware that questions of doctrine are yet to be tried, or are promised to be. Whatever may be the result of such trials, nothing can again unite the opposing forces which now fight each other in the Church.

The Universities Tests Abolition Bill has received, this week, an unprecedented support from members of Cambridge University, a petition in favour of the Bill having been signed by upwards of two hundred members, consisting exclusively of professors, examiners, officers, and fellows of colleges, past and present. Every college, we believe, is represented in the signatures, and almost every branch of learning. Some of the names, including those of Professor Sedgwick, Professor Maurice, Professor Charles Kingsley, Professor Tyndall, Professor Airy the Astronomer Royal, and Dean Alford, are men of world-wide reputation and influence. Trinity College, of course, sends most names, next to that comes St. John's, and then Christ College. We are glad to notice that Dissenters throughout the kingdom are also petitioning, and that most of the Dissenting Colleges have petitioned. Among the latter is the Wesleyan College at Richmond.

In the Obituary of this week, is the name of a gentleman who was once a most active supporter of all measures for the promotion of religious freedom in England, and who was also the founder of the first ecclesiastical journal published in this country. We allude to Mr. Stephen Bourne, once the editor of the *World* newspaper, and an active promoter of the old Protestant Society, of the Ecclesiastical Knowledge Society, and of the Test and Corporation agitation. Mr. Bourne, subsequent to his public life in this direction, passed many years as a magistrate in the West Indies, and since then has taken an active part in promoting the growth of cotton in Jamaica. He has died at an advanced age after a life of very arduous and active labour.

THE CHURCH-RATE BILL IN THE LORDS.

It will be seen from our Parliamentary report that Earl Russell has postponed the second reading of the Compulsory Church-rates Abolition Bill to the 23rd of April. According to the *John Bull* this decision is owing to the absence of the Bishops from town. The same paper understands that the Government intend to allow the second reading of the Bill in the Lords on the condition that it be referred to a Select Committee. We question whether Earl Russell will be disposed to consent to this needless, if not dangerous delay. Our contemporary somewhat mysteriously adds: "The Bishop of Oxford, believing Mr. Gladstone's promise as to the relaxation of the law of mortmain, is inclined to hasten on the Bill; but the truer course is to insert such a provision in the Bill itself." The meaning of this statement we presume to be that the Bishop of Oxford, if the Bill is referred to a Select Committee, will propose a clause enabling landlords to charge their estates with bequests for the building and repair of churches. It is evident that the Bill in the Lords will require vigilant watching, so that no insidious provisions may be foisted into it by members of the Episcopal Bench.

THE IRISH CHURCH AGITATION.

SURREY CONGREGATIONAL UNION.—The Surrey Congregational Union met on Monday and adopted a petition in favour of the total disendowment of the Irish Church.

BOARD OF CONGREGATIONAL MINISTERS.—Yesterday (Tuesday), the Board of Congregational Ministers of London met and adopted a similar resolution.

NORTHAMPTON.—A public meeting was held in Northampton on the 25th of March, to discuss the question of the Irish Church; Mr. Wells in the chair. Mr. Alfred Hensman, barrister, opened the subject. He contended that the Church had utterly failed in the attempt to spread Protestantism amongst the Irish, and that the time had come when the Liberal party should demand immediate disendowment. It was impossible to argue with those bigots and fanatics who said, "We have the truth, and we are bound to press it upon the Irish Catholics." As to the Church of England being a bulwark against Roman Catholicism, it was the connecting link between the Dissenting bodies and Rome, and in proof of that assertion he quoted from the Bishop of Peterborough's recent charge to his clergy, in which his lordship, at great length, had argued against Romish doctrines and practices, and had stated that many of the observances of Rome were daily recommended in little manuals written by clergymen of the English Church. The Irish Church would die hard; it would be supported by the Tory party and by most of the bishops and clergy; but day by day the Legislature was becoming more influenced by liberal ideas and principles, and although we had a Tory Government we were really governed by the Liberals. Mr. Flanagan, an agent of a Protestant Reformation Society, supported the Establishment, and contended that it was no hardship to the Irish, as nearly all the Church property belonged to Protestant landlords. The meeting gave him a patient hearing, but he found no one to support his views. After speeches from the Rev. J. Arnold and other gentlemen, a resolution asking for the immediate abolition of the Irish State Church, due regard being paid to vested personal interests, was enthusiastically carried.

KETTERING.—On Thursday, 26th inst., a lecture was delivered in the Corn Exchange, Kettering, by the Rev. James Mursell, on "The Irish Church; how came it? what is it? what shall be done with it?" The hall was crowded, many being unable to obtain seats. The lecturer traced the history of the Church Establishment in Ireland from the reign of Henry II. to the present time; set forth its present position in regard to the amount, the sources, and the distribution of its revenues, and also in regard to its relation to the Irish people, as the Church of a small and wealthy minority, and as associated in their minds with indelible memories of oppression and injustice; quoted the condemnations pronounced upon it by statesmen of various schools and parties; examined the pleas put forward in its defence; urged the insuperable objections which lay against Earl Russell's scheme of indiscriminate endowment; and insisted that the only just and statesmanlike policy was that of impartial disendowment, as shadowed forth in the speech and resolutions of Mr. Gladstone. He warned his hearers not to fancy that the battle would be soon or easily won; not "to mistake the rallying cry for the shout of victory." The manner in which the movement had been begun, and the character of the man who had begun it, were sure auguries of success, if—but only if—the Liberal party proved itself a party that would follow. "The word has been given; it is for us, the present and future electors of England, to see that it is translated into deed." The meeting was a most enthusiastic one; a petition in favour of impartial disendowment of all sects in Ireland was unanimously adopted; and five gentlemen appointed as delegates to the forthcoming Triennial Conference of the Liberation Society.

LINCOLN.—At a meeting of the Liberal electors of this city on Monday night, a resolution in favour of disendowment was proposed by Mr. Councillor Brogden, seconded by the Rev. G. MacDonald, and carried. At the same meeting it was resolved, on the motion of the Rev. W. F. Clarkson, seconded by Mr. Councillor Cottingham, that the meeting cordially approved of Mr. Gladstone's resolutions.

DUDLEY.—At a meeting of the representatives of the various Dissenting Churches in Dudley on Monday, Mr. G. Grainger in the chair, it was resolved to approve of Mr. Gladstone's resolutions, and to send a copy of the motion to that effect to the members for the eastern division of the county and to the member for the borough.

COLCHESTER.—A meeting of the Liberal electors of this town was held on Monday, Mr. J. Catchpool in the chair. It was moved by the Rev. T. W. Davids, and seconded by the Rev. E. Miller, B.A., and resolved, that the meeting expresses its unqualified approbation of Mr. Gladstone's resolutions, and that in the judgment of the meeting the continued existence of the Irish Church was one of the greatest obstacles to the spread of Protestantism and to the tranquillity of Ireland. It was also resolved, on the motion of the Rev. E. Sparrow, seconded by Mr. T. Daniell, that a copy of the above resolution should be sent to the Parliamentary representatives of the borough.

LEEDS.—At a meeting held on Saturday at the Leeds Reform Registration Society's office, Mr. Ald. Tatham in the chair, it was unanimously resolved that a requisition should be presented to the mayor asking him to call a meeting to consider the propriety of petitioning Parliament in favour of the resolutions of Mr. Gladstone on the Irish Church. Though the requisition has been influentially signed, the mayor, as we learn from the *Leeds Mercury*, has

refused to call the meeting. There will, however, be a gathering in the Victoria Hall to-morrow night.

HALIFAX.—A meeting was held at Halifax on Monday night to support Mr. Gladstone's resolution. We have not yet received particulars.

WAKEFIELD.—Last Monday the Rev. J. S. Eastmead delivered, in the Music Saloon of this town, the first of a series of three lectures on the Church of Ireland. The lecture was of a very elaborate character, and was received with loud and repeated cheers. At its close Mr. Wade proposed that the meeting should express its opinion upon the question of the disestablishment of the Church by a cheer, which was at once and heartily given. On the next day Mr. Charley, of London, lectured in reply to Mr. Mason Jones. The *Wakefield Express* says that he had "a good audience."

MANCHESTER.—On Saturday afternoon a special meeting of the executive committee of the National Reform Union was held in Manchester relative to Mr. Gladstone's resolutions on the Irish Church, on which occasion there was a most influential gathering; and not only was meeting influential, but enthusiastic and united in support of Mr. Gladstone's proposals. All half-and-half measures were denounced; and earnest and hearty reformers were asked to carefully watch the conduct and votes of their representatives in Parliament, in connection with the forthcoming debate. It was finally resolved to hold a large meeting in support of Mr. Gladstone, in the Free Trade Hall, his (Wednesday) evening.

HULL.—A public meeting was held in Hull, for the purpose of taking into consideration Mr. Gladstone's resolutions. It was resolved unanimously, "That this meeting rejoices that the question of the Irish Church Establishment has been brought before the House of Commons by the Right Hon. W. E. Gladstone, and expresses its hope that the resolutions proposed by him may be carried by a large majority of the members of that House."

THE POTTERIES.—An aggregate meeting of the Liberal party in the Potteries was held at Hanley on Monday night. It was densely crowded, and resolutions against the Irish Church Establishment, and a petition in favour of Mr. Gladstone's resolutions, were passed with great enthusiasm.

BRADFORD.—A meeting was held in this town under the auspices of the local Liberation Society, in favour of the disendowment of the Irish Church. Mr. J. Hill presided, and the Rev. T. T. Waterman, B.A., and Messrs. Best and Thomas, were among the speakers. To-morrow (Thursday) evening Mr. Miall will deliver an address on the Irish Church in St. George's Hall.

GLASGOW.—The following resolutions were adopted at a public meeting held in Glasgow on Thursday last:—

1. That the entire withdrawal of endowments from the various religious bodies of Ireland now receiving State support, is the only satisfactory method for securing religious equality in the country.
2. That the endowment of a Roman Catholic University, as proposed by Government, while most objectionable in itself, cannot fail to lead to a still larger use of the public money in support of Popery and to a complication of Ireland's troubles.
3. That Mr. Gladstone, in the resolutions to be submitted to the House of Commons, proceeds upon the only basis sufficient to secure final deliverance from Ireland's ecclesiastical anomalies and grievances; and this meeting earnestly desires that these resolutions be accepted by the House of Commons.

A copy of these resolutions has been sent to the Liberal members.

KIRRIEMUIR.—A public meeting to consider the question of the disendowment of the Irish Church was held on Monday evening in the West U. P. Church, G. B. Brand, Esq., banker, in the chair. The chairman, after a few introductory remarks, introduced the Rev. Dr. McGavin and the Rev. David Hay as a deputation from the Dundee Auxiliary of the Liberation Society. Mr. Hay stated the objects of the deputation. Dr. McGavin entered at great length into the history of the Voluntary agitation, and pointed out some of its results in England and Scotland, advocating the adoption of the principle in Ireland. He then pointed out in a striking manner the alteration which had taken place in the views of some of our great statesmen with reference to the question of the Irish Church—alluding more particularly to Mr. Gladstone. He condemned the proposal of Mr. Bright to divide the endowments of the Established Church amongst all the other Churches in proportion to their numbers, and showed that the opposition of the Irish to the Established Church has more of a political than a religious character. The Rev. Mr. McLean proposed a vote of thanks to the deputation, and a committee has been appointed to co-operate with the Dundee Branch of the Liberation Society.

FORFAR.—MR. GILFILLAN ON THE IRISH CHURCH.—At a public meeting at Forfar last Tuesday, the Rev. George Gilfillan delivered an able address on the Irish Church question. He stigmatised the character of the Church in the strongest language. He said that he thought its abolition would not be a perfect panacea for the evils of Ireland, but that it would be a step in the right direction. The hall was quite filled by a highly respectable audience, and Cumming Jamieson, Esq., occupied the chair. Mr. Gilfillan was followed by the Rev. Mr. Cook, who went more into the historical details of the questions, and showed the injustice of longer maintaining a State Church in Ireland. A resolution condemnatory of the Irish Church Establishment was then put to the meeting and carried unanimously. The chairman suggested that a committee should be formed to carry out the purpose of the meeting; and in accordance with this suggestion, a respectable and influential com-

mittee was named with power to add to their number. The Rev. Mr. Wright then made a few remarks expressing his sympathy with the movement, and dwelling more especially on the political importance of the disestablishment of the Irish Church.

MONTROSE.—There has been a meeting at Montrose upon this subject, the proceedings of which are reported at length in the *Montrose Review*. Provost Mitchell presided. The Rev. Mr. Laurie, of Dundee, moved, and the Rev. P. White seconded, a resolution in favour of the total secularisation of Church revenues. The meeting was afterwards addressed by the Rev. Mr. Baxter, of Dundee; the Rev. Mr. Anderson, Mr. Lyall, the Rev. A. Campbell, the Rev. H. Hyslop, and others.

IRISH MEETINGS.—The first great demonstration in favour of disestablishing the Irish Church was held in Limerick on Wednesday. It was intended to counteract the effect of the late Protestant meeting in the same place, and, in point of numbers at least, was the most imposing which had been held that city for many years. The day was judiciously chosen, being a holy-day in the Roman Catholic Church, when the influx of country people helped to swell the already very large population of the city. Attached to the requisition for holding it were the names of Lords Dunraven, Castlerosse, and Southwell, Mr. Monsell, M.P., Mr. Lyman, M.P., and Major Gavin, M.P., twenty-eight justices of the peace, and about sixty others, consisting of members of the town council and other inhabitants. Lord Dunraven presided, and Mr. Monsell was one of the speakers. The principal resolution affirmed that, "while the ecclesiastical revenues of England are appropriated by the national will to the spiritual wants of the majority of the English people, those of Ireland, against the national will, are appropriated to the spiritual wants of less than one-eighth of the Irish people, and that such appropriation is inconsistent with the first principles of justice." A requisition is in course of signature requesting the Mayor of Cork to convene a public meeting to protest against the existence of the Established Church.

THE IRISH NATIONAL ASSOCIATION met on Saturday, and adopted an address to the Irish people, in which the existence of the Church Establishment is denounced as an obstacle to religious equality, and attention is drawn to the violent language used lately at some of the Protestant meetings. The address goes on to say that at the present moment an unexpected combination of circumstances, social and political, favours the immediate settlement of the Irish Church question, and the Irish Catholics are exhorted to show their feelings on the subject by public meetings and the adoption of numerous petitions to Parliament.

MEETINGS IN PROGRESS.—There was to have been a meeting at Frome last night to petition for total disendowment; and one at Newcastle for the same purpose on Monday; Glasgow was to have held a similar meeting on the same day. A petition is now in course of signature at Wigan for total abolition, and will be presented with several hundred signatures this week. On Monday night there was to have been a meeting of the Liberal electors of Aberdeen, where very energetic action is being taken. Southampton also held a meeting on Monday, where appropriate resolutions were passed. The inhabitants of Devonport are petitioning in large numbers, and Lord Eliot will present a petition from them this week. There is to be a meeting at Wakefield to-day. Mr. Mason Jones will lecture on the Irish Church at Leicester and Walsall this week, in addition to Preston and St. Helens, and other meetings will be held at Shrewsbury and Wellingborough.

RESOLUTIONS OF THE LIBERATION SOCIETY.—The committee of the Liberation Society (in some resolutions which appear in our advertising columns) urge all the friends of religious equality energetically to support Mr. Gladstone's Irish Church policy, by acquainting their representatives with their emphatic approval of his resolutions, and by preparing for electoral action to secure the complete success of the policy which they initiate.

MR. GOLDWIN SMITH ON THE IRISH CHURCH.

Mr. Goldwin Smith writes as follows to the *Manchester Examiner and Times*:—

The question of the Irish Church is one, as was justly said in the Irish debate, on which the whole human race has made up its mind. If the House of Commons refuses to act, one of two things will have been proved—either that the House of Commons does not fitly represent England, or that Ireland has nothing to hope from English justice. But there is no indisposition on the part of the mass of the English people to do justice to Ireland, and if the attempt miscarries it will be through the vices of the present House of Commons.

The case is literally beyond argument. Not only reason, but our own practice, in the case of Scotland, is against us. The only grounds on which we dealt differently with Ireland were such that we could now scarcely speak of them without shame. They were the conqueror's contempt for the conquered race, and the intolerant Protestant's unchristian hatred of the Catholic religion. The last subterfuge is to represent this wealthy Establishment as a "missionary" Church. Strange missionaries, truly, these, and unparalleled in religious history, who, as prelude to their missionary efforts, and before they have made a single convert, appropriate to themselves the ecclesiastical property of the nation. "This missionary church of yours," said Sir Robert Peel when the argument was used to him, "with all that wealth and power could do for her—can she, in two hundred years, show a balance of two hundred converts?" The truth is, that this Established Church, with its centuries of hateful associa-

tions, and cold, formal services, wearisome even to the English, and absolutely repulsive to the Irish temperament, is the grand obstacle to the spread of Protestantism, which otherwise would stand as fair a chance among the Celts of Ireland as it does among those of the Scotch Highlands, Wales, or Cornwall, than whom there are no more fervid Protestants in the world. I believe it may be said with literal truth that no Roman Catholic mission has ever done so much for Roman Catholicism in any nation as the Protestant Establishment has done for it in Ireland. But we are a strange people, and may justly pride ourselves on being illogical, if the want of logic is a proof of practical wisdom. We endow and uphold, at the cost of infinite peril and discredit to ourselves, a "missionary" Establishment to extirpate Roman Catholicism in Ireland, and at the same time we pay thirty thousand a year to Maynooth for teaching and propagating the religion which the Establishment is to extirpate.

As a spiritual community the Anglican Church in Ireland has visibly gained in every way since the time when its more exclusive and odious domination was removed. The clergy of the present day, though placed in a false, often in a revolting false position, are, as clergymen, far superior to their predecessors of the last generation. The natural inference is, that on being relieved still more from its sinister alliance with political power, and thrown still more upon its intrinsic merits, the Church will rise still higher, and strengthen its real hold upon the minds of its own portion of the Irish people. Every vested interest is most properly saved by Mr. Gladstone's resolutions. Not a shadow, therefore, either of hostility to religion or of violent confiscation rests on the movement which he is to lead. It aims at an unalloyed measure of public policy and justice.

Mr. Disraeli is evidently going to meet it in the only way in which, in fact, it can be met, by an appeal to the interests and prejudices of the clergy, and of the classes which look upon a State clergy as the great barrier against the advancing tide of political justice. With his usual "statesmanship," he holds out bribes all round—to the Established clergy, the retention of their Establishment; to the Presbyterians, an augmentation of their endowments; to the Roman Catholic clergy a Roman Catholic University, which, besides being the destruction of unsectarian education, would be the greatest focus of political disunionism that could possibly be devised. He tries to rouse the passions of fanaticism against those whom, to expose them to the hatred of stupidity and orthodoxy at once, he calls "the philosophers," and whom he represents as counterparts of the Atheistical writers of France before the Revolution, jealously allying themselves with religious Nonconformists, in order that by abolishing Church Establishments they may subvert religion and propagate Atheism in its place. The attack was no doubt directed specially against Mr. Mill. Mr. Mill has not published his opinions on the subject of religion, and to scrutinise or make insinuations against his private convictions would be simply a gross breach of good manners. How much he may hold of the religion of political theologians and defenders of Irish Church Establishments we know not; we only know that his public life is a very able illustration of the religion of truth and duty. In his criticism of Mr. Mansel he has defended morality against the Tory theologian's dreadful figment of a Deity crushing the moral sense of mankind beneath the wheels of Almighty power; and for so doing he has received, and will always receive, the thanks of really Christian men. To compare him, or anyone like him, to the licentious writers of France in the last century, would be as great a calumny as lips the most steeped in calumny ever uttered.

But the "philosophers" are not always on the side of the Nonconformists, nor always opposed to the maintenance of State Churches. Mr. Disraeli's own avowed political model, Bolingbroke, was a "philosopher" of the deepest dye, a most bitter enemy of the Christian faith, as well as excessively loose in morals, and utterly profligate in public life. Yet he was the great champion of the State Church in his day. He rose to power on the wings of clerical fanaticism, assisted by a Court intrigue; and as Minister he paid for the support of the clergy by passing one of the most infamous measures in the whole code of intolerance, that which prohibited Nonconformists, under heavy penalties, from educating their children. That Act, carried by an infidel and a debauchee, who harangued about the blessings and the sanctity of Church Establishments with his tongue in his cheek, stands in history as a warning to all who, in their anxiety to gain political support for religious truth, degrade religion into the stalking-horse of political ambition.

Mr. Disraeli's theological opinions have been given to the world in the chapter on Jewish emancipation in his "Life of Lord George Bentinck." To say what they are would be to reproduce a theory of religion in which the highest names are made subservient to the purposes of egotism, and which would be offensive to all men of right feeling and good taste. Suffice it to say that they are not orthodox; and that if Mr. Disraeli had not been a Tory leader he would probably have been stoned for blasphemy by the Tory clergy. But the Tory clergy, which in the case of Bolingbroke suspended both orthodoxy and sanctity in favour of a persecutor of Nonconformists, can in the present case suspend orthodoxy in favour of a defender of the Irish Church. Some time ago Mr. Disraeli was brought by the Bishop of Oxford to figure as Defender of the Faith at a great clerical meeting in that diocese, and he performed his part with great gravity and success upon the whole, though he once had the misfortune to lapse into a somewhat irreverent allusion to a point of faith which he was specially retained to defend. Who that saw the author of the "Life of Lord George Bentinck" and the great High-Church prelate of the day standing together on the religious platform could help thinking of the alliance between Bolingbroke and Atterbury? Some, I believe, have suspected that even Atterbury was at heart more philosophic than he seemed when he was leading on his clerical phalanx. But I am not aware that there is any ground for the surmise beyond the general presumption that those who stoop to gain support for their religion by such political connections cannot have their feet very firmly planted on the ground of religious truth.

I have not the slightest wish to see the Government turned out, and I hope that such will not be the result of the carrying of these resolutions. I rejoice, let me say again, to see Mr. Disraeli in his own person, and

no longer under the disguise of Lord Derby's leadership, Prime Minister of England. If this sort of thing is in us, let it come out; for that is the only chance of an effectual cure. I grieve the most successful "tactician" of the day none of the proper prizes of his calling, no salaries, no titles, no pomps or bedizements of official state; nothing but the gratitude and affection which belong only to those who have served the people. Let him reign till the nation has fairly learned the moral of his success. Let him reign till, by his ecclesiastical strategy, he has set at rest the question as to the true character and tendencies of political churches. Let him reign till he has made a good batch of dukes and State bishops, after which, I suspect, not many more dukes and State bishops will be made. But as abstract principles do not much affect him, I do not see why his tenure of office should be disturbed by a Parliamentary announcement of justice to Ireland, which, whether we look to the interest or to the honour of the nation, will no longer brook delay.

I am, &c.,

GOLDWIN SMITH.

DEAN STANLEY'S SION COLLEGE ADDRESS.

The Dean of Westminster's published "Address on the Connection of Church and State," to which we shall in due course call attention, contains some interesting notes which will be read with much interest. The following remarks are made on the subject of—

THE IRISH CHURCH.

A few remarks may be permitted to explain why, in connection with the general subject of this address, I have avoided a topic of such pressing interest as the Established Church of Ireland.

1. It is often said, both by the defenders and the assailants of the Irish Protestant Church, that this is the very battle-field, the crucial case, in which the principle of an Established Church must be fought out. The defenders urge this with the view of enlisting the sympathies of English Churchmen on their side, on the maxim of *Proximus Ualgyon*. The assailants urge it, with the view of attacking the principle of Establishments generally, through this, which is supposed to be its weakest side.

It is surely more true to say that the anomalous and peculiar condition of Ireland, in reference to England, makes it too exceptional a field for the trial of any general principle. It is not only, as has been often said, that many of the reasons which justify an Established Church in England condemn it in Ireland, and that many of the reasons which condemn it in Ireland justify it in England; but that the variety and force of the disturbing elements in Ireland ought to warn us against drawing general conclusions from so precarious an example—against attacking or defending so insulated a position with arguments intended to cover a much larger extent of ground. I venture to say thus much, not with the view of prejudicing the case on either side, but rather with the view of disentangling a serious practical question from irrelevant considerations, and an abstract principle from a peculiar political difficulty.

2. Whatever may be the issue forced by the emergency of the time on those who have to deal with the Irish Church, and viewing it merely as an isolated problem, it must be remembered that the question of the connection or separation of Church and State is not of necessity involved in it. When, sixty or seventy years ago, the difficulty of the Irish Establishment first arose, it presented itself under the form of endowment and establishing the Roman Catholic Church, by the side or in the stead of the Protestant Church. The notion of parting with the benefits of an Established Church altogether had not then become one of the elements of discussion. This has been introduced into the question partly, no doubt, by the external action of the English Liberationists, partly also by the difficulties thrown in the way of such a scheme by the Roman Catholics themselves. It may be that the combined forces of these two streams will be too powerful to resist. But it is worth while remarking, that dispassionate observers seem generally agreed in considering, that if such a solution is adopted, it will be not as the best, but as the only one which existing circumstances will allow—perhaps as in itself the worst, except for the pressure of those practical difficulties. It is probably admitted on all sides that, on the one hand, the dependence of the Roman Catholic clergy on their flocks for subsistence, and on a foreign Prince for dignity and rank, which now forms the worst feature of the Irish ecclesiastical system in the eyes of all reasonable men, would remain undiminished. In no other country in Europe have the Roman Catholic clergy refused the endowment and control of the State. No other Government in Europe, Roman Catholic or Protestant, would willingly lose such an opportunity of guarding and guiding so powerful an element in the national life. And, on the other hand, it seems also agreed—indeed, by some it is put forward as a reason for disestablishing the Protestant Church—that in that case the vehemence of the Orange party, now confined and moderated in some degree by the influence of a venerable and legal institution, would be set loose on a new career of proselytism and aggression, which certainly would not tend to increase the harmony between the two Churches. This, again, is a state of things which no statesman, no large-minded Christian, would naturally desire, however much he may be constrained to acquiesce in it as an escape from immediate evils, and a concession to urgent demands.

I repeat that I do not in these remarks enter on the question of the mode of dealing with the Irish Establishment. I only venture to suggest that, as even in this case the results of a complete severance of the connection with the State are generally deemed questionable in themselves, they cannot be pleaded as arguments in behalf of carrying out the same system where no such exceptional circumstances exist.

Another note deals with the question of interchange of pulpits between State-Church clergymen and Nonconformists and the removal of University tests under the heading—

THE SOCIAL RELATION OF THE ESTABLISHED CHURCH TO NONCONFORMISTS.

The proposal to admit Nonconformist ministers, or the Presbyterian clergy of the Established Church of Scotland, to preach, under certain conditions, in the pulpits of the Church of England, would probably conduce so greatly to a better state of religious feeling, and an enlarged efficiency of the whole ecclesiastical force of

the country, that it may be worth while to show how entirely it would be in conformity with principles and practices already acknowledged in the Church of England.

During the hundred years from the Reformation to the Restoration, there is no doubt that this was the acknowledged usage. Under the 13th Eliz. c. 12, Presbyterian divines were permitted, on conforming to part of the Thirty-nine Articles, not only to preach, but to hold benefices, in the English Church. At the Restoration this was prohibited. But even under the Act of Uniformity (13 & 14 Car. II. c. 15—20), it was possible, though under limitations of a more stringent character, for lecturers to preach even in parish churches with the consent of the bishop, and in cathedral and collegiate churches with the consent of the ordinary, and accordingly Howe and Calamy did so preach occasionally. For these stringent regulations have now been substituted the milder forms prescribed by the recent Subscription Act. In this way, even without any alteration of the law, such occasional and exceptional lecturers or preachers, if they could so far conform, might be admitted. The question remains, whether the very wide latitude afforded by the recent change would fail to include any large body of Nonconformists. At any rate, the permission, limited as it is, admits the principle. And even the Act of Uniformity (13 & 14 Car. II. c. 9, 11) appears to allow to non-Episcopal foreigners or aliens not only the power of preaching, but of holding benefices.

Further, by 32 George III. c. 63, the clergy of the Protestant Episcopal Church of Scotland, who are in the position of Dissenters towards the Established Churches of both countries, were permitted to officiate with the consent of the Bishop, although belonging to a different communion, and in some important points, both of ritual and discipline, divergent from the forms of the Church of England. And yet more, by 3 & 4 Victoria, c. 33, any one ordained by the Bishops of the Protestant Episcopal Church in the United States, is allowed the same privilege; so that it is now lawful for clergymen to preach in our pulpits, who (with the American Episcopalians) entirely reject the Athanasian Creed, omit one of the articles of the Apostles' Creed, and have adopted modifications of the Visitation and Burial Services—points which, whether rightly or wrongly, remove some of the chief stumbling-blocks of the existing English Liturgy in the eyes of Nonconformists. "As matters now stand," writes an able and conscientious minister (who calls himself "A Dissenter against his will"), "I could cross the Atlantic, and come back an ordained brother of English Churchmen, ready for any kindly recognition any bishop on this side would grant me for the sake of his American brother." It is obvious that this circuitous opening through the American Church does, in fact, admit not only the whole principle here advocated, but a large part of the practice.

It may be further pointed out, that there is not anything either in the practice or principle of allowing non-Episcopalians to preach in our churches (under such conditions as might be agreed upon) to which the extreme High Churchman need object. It is not proposed—Nonconformists themselves probably would not wish—that they should be authorised to administer the Sacrament of the Lord's Supper, or to ordain. But the right of persons not episcopally ordained to preach has been recognised at all times, both in the ancient and in the Roman Church. The famous preachers Pantenus, Origen, and St. Anthony, the founder of the monastic rule, were not in orders at all. St. Francis, when he first commenced his great career of preaching, was neither priest nor deacon. In the Protestant Episcopal Church of the United States (lately recognised by a large section of the English Episcopate, as part "of the Anglican Communion") it is, I believe, a not infrequent practice of the clergy to admit non-Episcopal ministers to preach in their pulpits. The principle, therefore, is one which is recognised not only by English law, but by those ecclesiastical authorities which are most distinctly acknowledged by the only persons in the Church to whom such a practice could be expected to give umbrage.

I have ventured to suggest, for the consideration of our ecclesiastical rulers, this relaxation of our ecclesiastical system, as involving the maximum of increased usefulness and good feeling on both sides, with the minimum of organic change.

There are two other measures which, whilst desirable on other grounds, would tend indefinitely to diminish the social estrangement which every true member of the National Church must deplore.

One is the opportunity of including Nonconformists with Churchmen whenever the time shall come for the revision of the authorised version. Whenever the reverential interest of Englishmen in the Bible shall have so increased as to render it impossible for the clergy and laity of the Church to continue to read, as Scripture, texts known to be spurious, translations of passages known to be erroneous, and large portions of the Old Testament, of which the meaning is perverted, then will come the day, which it would be as wrong prematurely to anticipate as it would be needlessly to retard, when the question must be considered, to whose hands this most delicate but necessary task must be confided. And inasmuch as the authorised version has become the property of the whole Protestant Anglo-Saxon community, and forms a religious bond between its different parts, closer than any other which exists, it is manifest that any substitute for it must combine as great and as extended an authority as it is possible to obtain. This—besides the probable need of invoking the learning of the Nonconformists as well as of the Established divines—would make it necessary that, in any commission for the revision of the translation, both should have their place. For such a recognition of unity, for such a reunion in the grandest of all the works which belong to a National Church, we must look forward, and, looking forward, do all that in us lies to prepare for its accomplishment.

Another such means may be especially named—the free admission of Nonconformists to our Universities. There may, especially in regard to the colleges, be some practical difficulties in detail; but the general effects of such a measure (if past experience can enable us to forecast the future) can hardly fail to exercise the most beneficial influence both on the Church and the Dissenters. It must be remarked, that the same alarm as that now expressed has appeared at the proposal of each successive relaxation of academical tests. It was expressed by hundreds when it was proposed to abolish the subscription to the articles at matriculation. It was expressed again when it was

proposed to abolish the subscription at the degree of B.A. It was expressed again, I believe, at every attempt to abolish the subscription at the degree of M.A., even after it ceased, in its stringent form, to be exacted from the clergy. The ancient Universities and colleges afford exactly that field of equal social intercourse, which would most effectually soften the exasperation and reduce the misunderstanding which now exist between Churchmen and Nonconformists. Whilst—speaking as a Churchman, and as one who desires to maintain, so far as it can be maintained, the influence of venerable and sacred associations—the genius of the place and the prevailing atmosphere of the society would have more power than any other single agency, I do not say to turn Nonconformists into Churchmen, or Roman Catholics into Protestants, or sceptical inquirers into devout believers, but at least to remove that sense of estrangement and hostility which now makes all approaches between them so difficult and so precarious. There is not at present—there has not been for the last forty years—any lack of theological divisions within the University of Oxford. It has been the very battle-field of the contending armies, not of the Church of England only, but of the intellectual and ecclesiastical struggles of the whole nation. But the humanising, civilising, Christianising efforts of the sense of a common University, of a common course of education, of a common pursuit of truth and of goodness, have rendered these differences compatible not only with private friendship, but with kindly sympathy—with earnest active work for the interests which the best spirits of the contending schools have at heart.

THE CAMBRIDGE PETITION ON UNIVERSITY TESTS.

(From the *Express*.)

Few documents more remarkable have ever been presented to Parliament than the petition from the former or present Heads of Houses, Professors, Examiners, Officers, and Fellows of Colleges in the University of Cambridge, in favour of Mr. Coleridge's University Tests Abolition Bill. Within a week, more than two hundred names have been affixed to it. They represent almost every element that constitutes Cambridge a seat of learning and a centre of mental activity. The thought and scholarship and spirit of research which animate the University are here brought into a focus; and as the highest intellectual endowments and richest cultivation are seldom divorced from the noblest moral endowments, we are not surprised to find eminent men who differ in everything else, united in a plea for equal justice, and in a protest against sectarian privilege. The petitioners pray that the restrictions and disabilities which debar many of her Majesty's subjects from the full enjoyment of the benefits offered by the University may be removed; and that the Oxford and Cambridge Universities Tests Bill may become a law. While the mind of the University declares itself in favour of Mr. Coleridge's bill, the men who are nominally its representatives, but who really represent nothing but a predominant political party within it, and clerical influences outside it, will certainly be found voting against the measure. It is well that it should be known how little Mr. Spencer Walpole and Mr. Beresford Hope are really entitled to speak for any more than the academic and clerical rabble of the University Senate. The *élite* are on the other side. The names which are appended to the petition do not belong to any generation, school, or party at Cambridge. The old Toryism of the late Lord Chief Baron Sir Frederick Pollock, the Solicitor and Attorney-General of successive Conservative Administrations, and the youthful Radicalism of the Professor of Political Economy, are found on the same side. One college contributes the two distinguished names of the Rev. F. D. Maurice and Professor Tyndall—equal in eminence, divergent in all else, one embodying the theological, the other the scientific spirit of the age; the one at home in the schools of Alexandria and the speculations of the casuists, the other versed in the principles of Bacon, and Comte, and Mill. The mathematical and physical sciences, which are the special distinction of Cambridge, are represented amongst others by Airy and Babbage—the Astronomer-Royal and the late Lucasian Professor; while the fair and venerable name of Adam Sedgwick, the associate of Whewell, and the fellow-labourer with Buckland at the other University, recalls the time when the natural sciences were militant, and, instead of aspiring to intellectual dictatorship, had to plead for toleration, and were thankful to be admitted to the lowest place at the board. Theology enters a not less worthy appearance than Science, as the names of Maurice, Kingsley, Llewellyn Davies, Alford (Dean of Canterbury), and Vaughan testify. Nor is the lighter literature which belongs rather to the world than to the schools, the literature of criticism, fiction, poetry, and the drama, without its representative in Kingsley, whose versatility enables him to act many parts, and more especially in Mr. Tom Taylor. Among the men engaged now in the active life of the University who have signed the petition, besides Fellows and Tutors innumerable, are the President of Pembroke, the Master of Christ's, the Master of St. John's and the Master of Sidney; the Regius Professors of Civil Law and of Physic; the Professors of Political Economy, of Modern History, of Moral Philosophy, of Geology, of Chemistry, of Mineralogy, of Anatomy, and of Medicine; the Lord Almoner's Reader in Arabic, and the Public Orator. Not less important are the names of the men who bear into other places of education the torch lighted at Cambridge. The signatures of Professors in the Universities of Aberdeen and Glasgow, in University College, London, in King's College, London, in Owens College, Manchester; together with those of

the Head Masters of Harrow and of other public schools, are testimonies from men who have proved the effects of education, unfettered by sectarian distinctions, and who bear witness in its favour. A petition which bears the signatures of Sir Frederick Pollock and of Professor Sedgwick, records the mature judgment and the long experience of men versed in public and academic life, and relieves the measure they recommend from the possible charge of being dictated by the impulse of faithful ardour or of reckless innovation. The intellectual and moral weight due to the suggestions in which they are associated with Tyndall, Maurice, Kingsley, Airy, Alford, Babbage, Seeley, Clark, Fawcett, Farrar, and Lushington is overpowering. The prevalent conception of a University Don as an obstructive and illiberal embodiment of the obsolete traditions of academic restriction and privilege, needs, it would seem, to be reversed. The spirit of Cambridge is free and tolerant; and all that is necessary is that a power without should undo the bonds under which its better minds chafe, and which they are compelled unwillingly to lay upon others. It will be difficult to persuade the public that Mr. Walpole and Mr. Hope speak the spirit of the University better than the men whose names are appended to the petition in favour of Mr. Coleridge's bill.

The Cambridge petition against Mr. Coleridge's bill for the abolition of tests purports to be the petition of the Chancellor, Vice-Chancellor, Fellows, &c., of the University of Cambridge; the fact being that the Vice-Chancellor non-placed it in the Senate House, and the Chancellor will support the bill, which he petitions officially against, in the House of Lords.

On Sunday last (says the *Leicester Chronicle*) petitions to the House of Commons in favour of the bill for opening the Universities to all denominations, were numerous signed at some of the Dissenting places of worship in this town. At Belvoir-street Chapel, the minister of the place, the Rev. J. P. Mursell, preached a discourse on Sunday evening last, suggested by this fact. The rev. gentleman announced his subject as "The Nature of Liberty and the Rights of Conscience," taking for his text part of the 29th verse of the 10th chapter of the First Epistle to the Corinthians, "Why is my liberty judged of another man's conscience?" The discourse was listened to throughout with the closest attention by a numerous congregation, and was marked by that profundity of thought, and vigour and eloquence in delivery, which is characteristic of the rev. gentleman.

THE ST. ALBAN'S RITUAL CASE.

MARTIN v. MACKONCHIE.—FLAMANK v. SIMPSON.

On Saturday morning, in the Arches Court, the Dean (Sir R. Phillimore) delivered judgment in these important cases, and the court was crowded to excess to hear his lordship. He commenced by reviewing the statute under which the proceedings had been commenced, and he very much regretted that he had been deprived of the great assistance which he should have derived from the judgment of the Bishop of London, if the case had been brought before him as a Court of Appeal. He said the case of *Flamank v. Simpson* was similar in character, and the arguments of counsel in this case had been identical with those advanced in *Martin v. Mackonchie*, and therefore he should deliver one judgment for both. A great deal had been said on both sides as to the motives of accuser and accused, but his lordship wholly declined to impute to Mr. Martin any unworthy motive, and as to Mr. Mackonchie, he was a gentleman having the charge of one of the worst districts in London, and he had devoted himself to the discharge of the duties of his holy office and had endeavoured to evangelise the almost heathen population of his parish. His lordship, however, did not say that on this account Mr. Mackonchie was entitled to conduct the services of the Church in a manner not authorised by the law. The proceedings which had been taken against that gentleman were of a criminal character, and his lordship did not see how it would have been competent to have brought the charges alleged before him in any civil form. The principal charges were four in number—first, excessive kneeling during sacrament; second, the use of incense; third, the mixing of wine and water; and fourth, the use of lighted candles on the holy table. The main proposition on behalf of Mr. Martin was that in effect all these were rites and ceremonies other than, and additional to, those prescribed in the Prayer-book and the Act of Uniformity; and Mr. Mackonchie's answer was that the matters complained of were not rites or ceremonies at all, and that if they were either one or the other, they were not at variance with the Prayer-book or the Act of Uniformity. There was no doubt rites and ceremonies were sometimes used in the sense contended for by the defendants; but on the whole the result of his lordship's examination of the authorities led him to the conclusion that there was a legal distinction between a rite and a ceremony, the former consisting in a service expressed in words; the latter, in gestures, preceding, accompanying, or following the utterance of those words. Applying this principle to these cases, he was of opinion that the matters complained of must be considered as rites and ceremonies. His lordship then at great length proceeded to quote the authorities as to what is the nature of a rite or a ceremony, in order, as he remarked, to fortify his position that the questions now pending before him in no way affected the relations of the Church of England to the rest of the Catholic Church, but had reference solely to matters of detail

and order in her administration, which was a right which every independent Church had at all times claimed and exercised. Having thus divested the issue of the case before him of that importance which had been not unnaturally ascribed to it by the excited feelings of both parties, his lordship proceeded to say that he thanked God that he was not called upon to decide any question of doctrine. If, indeed, the law had cast so grave a responsibility upon him, he should have considered it would have been right to have invoked the aid of spiritual assessors, but fortunately no such necessity had arisen. His lordship, then, at considerable length, went on to consider whether the matters charged against Mr. Mackonchie being, as he had decided, rites and ceremonies, were at variance with the Book of Common Prayer and the Act of Uniformity. The mere fact that the practices complained of were novel, furnished by no means a complete argument that they were unlawful, and little assistance on that head could be obtained in solving the question whether the acts of Mr. Mackonchie were contrary or not to the law. It had been argued that these particular practices were by necessary implication prohibited, inasmuch as they were connected with the Romish doctrine, and had not been in use in England since the Reformation. His lordship was of opinion that this argument did not avail to prove that the practices were illegal. The rules by which he had been guided in forming his judgment in this case were these:—That what was expressly prohibited was prohibited altogether, and should not be evaded by any contrivance which, under a different name or appearance, attained the same end, and that whatever was expressly ordered should not be evaded by an illusory or partial appliance. In other words, there were things lawful and ordered; secondly, things unlawful and prohibited; and thirdly, things neither ordered nor prohibited expressly or by implication. His lordship then proceeded to deal with those three propositions. He was of opinion that from the mere silence of the rubric a positive prohibition could not in all cases be inferred—something more was required to render the article supplied illegal. Usages not prescribed by the Prayer-book had been allowed, such as turning to the east, the use of hymns—a use, perhaps, not only not ordered, but expressly prohibited. An inscription upon a tombstone, "Pray for the departed soul," had been decided not to be illegal. Looking, however, to the spirit and letter of our present Prayer-book as well as to the documents which illustrate the early period of the Reformation, it appeared clear to him that those who guided the Church of England in years long gone by were of opinion that the elevation of the blessed sacrament of the Lord's Supper was so connected with the repudiated doctrine of transubstantiation as distinguished from the real presence, that it ought not to be suffered. He was confirmed in his opinion by some of the most learned divines. His lordship was very glad that Mr. Mackonchie had given the practice up, because in his (Sir R. Phillimore's) opinion, the kind of elevation which he had previously practised was illegal, and he must be admonished not to repeat it. He also decided that the elevation practised by Mr. Simpson was illegal. As to the second charge against Mr. Mackonchie of excessive kneeling or prostration, that had not been made out to the satisfaction of the court; and even if Mr. Mackonchie had committed any error in this respect, it was not a matter for criminal prosecution. It belonged to that category of cases with which the bishop of the diocese ought himself to deal. The third charge was that Mr. Mackonchie had used incense; and his lordship said to bring in incense at the beginning, and to remove it at the close, in the way the evidence proved in this case, appeared to him to be a distinct ceremony additional to and not ordered by the Book of Common Prayer; and although it was an ancient, innocent, and pleasing custom, he was constrained to pronounce that the use of it by Mr. Mackonchie was illegal, and must be discontinued. [This announcement was received with some applause by the crowded court. His lordship ordered any person to be removed who repeated such conduct.] The next charge preferred against Mr. Mackonchie and Mr. Simpson was that they had both mixed the wine with water. His lordship did not say that it was illegal to administer wine with which there had been a little pure water mixed, and his decision upon this point was that the mixing must not take place during the service, because that would be a ceremony not sanctioned by the law. Both Mr. Mackonchie and Mr. Simpson were then charged with using lighted candles on the communion-table, and his lordship, in a most elaborate manner, quoted a vast number of authorities to show that it was lawful to place two lighted candles on the holy table during communion, for the signification that Christ was the true light of the world. His lordship concluded his judgment in the following terms:—There is surely room for both the promoter and the defendant in this Church of England, and I should indeed regret if with any justice it should be said that this judgment had the slightest tendency either to injure the catholic foundation upon which our Church rests, or to abridge the liberty which the law has so wisely accorded to her ministers and to her congregations. I must say a word as to costs. This is a matter to be governed by the discretion of the court—that is, by a discretion judicially exercised. In the case of "Martin v. Mackonchie," it appears that the promoter is not a churchwarden or a resident parishioner. Of the five charges against Mr. Mackonchie, in which I include the excessive kneeling, upon three there have been adverse decisions to Mr. Mackonchie. With respect to the elevation, Mr. Mackonchie submitted the question to his ordinary, and discontinued, under his direction, the practice before the institution of this suit, though it is said he had done so under protest.

With respect to the incense, he had discontinued under protest the censuring of persons and things before the institution of this suit. With respect to the excessive kneeling, I have decided that was a matter that ought to have been referred to the discretion of the ordinary. With respect to the mixing water with the wine, the decision is in favour of the promoter, and with respect to the lights, in favour of the defendant. Taking all the circumstances into my consideration, I shall make no order as to costs in this case. In the other case of "Flamank v. Simpson," the circumstances are materially different, and Mr. Simpson does not appear to have submitted to the control of his ordinary any of the practices for which he has been article in this court. Upon the question of lights the decision is in his favour, and another of the charges was abandoned at the hearing. No expense has been incurred by the examination of any witnesses, and I think I shall upon the whole do justice by condemning Mr. Simpson in a sum of £80 *nomine expensarum*. I admonish Mr. Mackonochie to abstain for the future from the use of incense, and from the mixing wine with water, pleaded in these articles. And I further admonish him not to recur to the practice which he has abandoned under protest with respect to the elevation of the blessed sacrament, and the censuring of persons and things. I admonish Mr. Simpson to abstain for the future from the elevation of the blessed sacrament, from mixing water with the wine, and from placing the alms upon a stool, as pleaded in these articles.

The delivery of the judgment occupied four hours and a half.

The *John Bull* publishes in a third edition a letter from Mr. G. H. Brooks, the proctor for the defendants, in which he says:—"Referring to the *Times* report of this morning, that an appeal had been lodged against these judgments, allow me to state that, as announced in your second edition, no appeal whatever was made against the masterly judgment of the Dean of Arohes. I have every reason to believe the plaintiffs have no intention of appealing, and I cannot but think it would be most unwise in either of the defendants doing so."

On Monday the House of Lords, sitting as a supreme court, came to a rather important decision on the question of Church patronage. The plaintiff was the Rev. P. C. Marshall, and the object of the suit was to recover the presentation of the rectory of Tregony. The plaintiff, who is the patron, appointed the Rev. John Reid, but the Bishop of Exeter declined to institute him, because his testimonials from his previous bishop were "insufficient." Six months having elapsed, the bishop claimed the nomination and inducted the Rev. J. H. C. Borwell. Their lordships now decided against the Bishop, and Mr. Borwell, who has held the living since 1858—so long has "the law's delay" kept the case *sub judice*—will be dispossessed.

The *Weekly Register* declares that forty laymen have followed the example of Mr. Akers in going over to Rome.

THE CHURCH ASSOCIATION.—It is stated that upwards of 37,000*l.* has been raised towards the 50,000*l.* fund proposed by this association for the purpose of testing the legality of Ritualistic doctrines and practices in the Church of England.

VOLUNTARIISM IN THE CHURCH OF ENGLAND.—At a recent public meeting held in the Town-hall, Berkhamstead, under the presidency of the Lord Bishop of Rochester, upwards of 2,000*l.* was promised for the purpose of restoring the fine old parish church. A disposition to bury past bickerings was shown on the occasion.

NEW AFRICAN BISHOPRIC.—Proposals are under the consideration of the Colonial Bishops Fund for raising Madagascar into a distinct episcopal see. Hitherto it has been included in the diocese of Mauritius, which is at present vacant by the death of Dr. Ryan. There was a similar proposal some years ago, and the bishopric was offered to the Rev. W. Ellis, the celebrated missionary, then in Madagascar, but he declined it.

THE RITUAL COMMISSIONERS sat on Thursday and Friday. After this week they will adjourn for the Easter holidays; and their second report will not be presented before Easter. We understand that on Thursday, by a majority of about two-thirds, a resolution was arrived at as to the method of carrying out the decision against vestments, lights, and incense, and that no discretion will be left to the bishop.—*John Bull*.

SUNDAY CLOSING OF PUBLIC-HOUSES IN IRELAND.—An unusual agreement in opinion among Roman Catholics and Protestants is observable in Ireland on the subject of closing public-houses on Sundays. In the diocese of Cashel, in accordance with the direction of the Roman Catholic Archbishop, nearly all the drinking-houses are regularly closed on Sunday; and the same may be said with respect to Wexford. In both districts the reported results are gratifying. These facts are recognised by an Irish Protestant journal, the *Dublin Daily Express*, as "constituting a strong practical argument" in favour of an Act compelling publicans to keep shut on Sundays.

TRINITY COLLEGE, DUBLIN.—Mr. Fawcett has given notice that after Easter he will move—"That, in the opinion of this House, Catholics, Presbyterians, and other inhabitants in Ireland, will not be placed in a position of equality, in reference to University education, with members of the Established Church, until all religious disabilities are removed from the fellowships, scholarships, and other honours and emoluments of Trinity College, Dublin. That this House, in order to give more complete effect to the foregoing resolution, is of opinion that an execu-

tive commission should be appointed, whose duty it should be so to rearrange the existing revenues of Trinity College, Dublin, that it may be enabled satisfactorily to fulfil the functions of a national institution."

CHURCH-RATE DOINGS IN WALES.—The *Carnarvon Herald* reports a Church-rate meeting called in the parish of Llangelynnin, near Dolgelly. "It was well attended, and the Rev. Mr. Davies, the rector, occupied the chair. Only one churchwarden attended, the other having positively declined. Churchwarden Lloyd proposed a rate. No one coming forward to second it, the rector did so from the chair; on a show of hands only two were held up for it—but against it a whole forest. The rector then announced that no resolution should be entered on the vestry-book, and that he would adjourn for a week, and in the meantime inform the landlords of this independent act of their tenantry. The motion for an adjournment was at once negatived, and the vestry broke up. However, several ratepayers remained in the church, fearing that some other course would be resorted to in their absence, until the rector ordered them out, and we understand, threatened to call in the assistance of a police-officer to assist him to eject them. But all was of no avail, for stir they would not until he very reluctantly retired."

OXFORD THE FOCUS OF RELIGIOUS CONTROVERSY.—Oxford is the very focus and centre of religious controversy in England. To object to the admission of Dissenters into fellowships at Cambridge and Oxford, for fear of adding to the existing discords is like forbidding anyone just now to put a lucifer match into the crater of Vesuvius for fear of causing an explosion, or like sending the bears out of the Zoological Gardens for fear there should be too wide a dissimilarity between the inhabitants. In some years' residence at Cambridge, I have seen the results of this so-called religious education. And when I hear of protecting the religious unity of a place where every kind of theological leaven is incessantly working, I cannot avoid a smile. If the gentlemen who support the Bishop of London wish to free themselves from the imputation of evincing a desire to keep good appointments to themselves by a cloak of religious zeal, let them make any provision they please for maintaining chapel services for those students who are members of the Church of England, and for preserving the theological professorships and other means of giving an education for the State clergy. That would protect such realities as there are; but at present they are asking us to keep up a sham, in order to frighten away as many Dissenters as possible without venturing to exclude them directly.—"*M. A.*" in the *Pall Mall Gazette*.

THE CORONATION OATH AND THE STATE CHURCH.—The following is the portion of the formula of the Coronation oath prescribed by the Act of William and Mary, and taken by Queen Victoria, which was read in the House of Commons on Monday night:—

Archbishop: Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?

Queen: I solemnly promise so to do.

Archbishop: Will you to your power cause law and justice in mercy to be executed in all your judgments?

Queen: I will.

Archbishop: Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law, and will you maintain and preserve inviolably the settlement of the Church of England and Ireland, and the doctrines, worship, discipline, and government thereof, as by law established within England, Ireland, and the territories thereunto belonging? And will you preserve unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?

Queen: All this I promise to do.

Then the Queen, taking the coronation oath, would say these words:—"The things which I have here before promised I will perform and keep. So help me God."

THE TYNG CASE IN THE UNITED STATES.—It will be remembered that the Rev. Stephen H. Tyng, jun., an Episcopal clergyman of the diocese of New York, was tried by an Ecclesiastical Court for violating the canons of the Church by preaching in a Methodist church, and being found guilty, he was sentenced to be publicly reprimanded by the bishop. The reprimand was administered by Bishop Potter in the Church of the Transfiguration, New York, on March 14, in the presence of a crowded auditory. The bishop made a long admonitory address, which Mr. Tyng received in silence, but at the conclusion of the sermon quite a scene occurred. The father of the reprimanded clergyman, Dr. Tyng, senior, rose to read a written protest, and addressed the bishop, while at the same time the rector of the church began to read the prayers. Both were speaking at the same time, and the bishop, with an emphatic wave of the hand, said to the rector, "Go on, go on." Dr. Tyng ceased reading, but remained standing, and, when the prayers were concluded, advanced to the altar and handed the bishop his protest, which denounced the whole proceedings. This was followed by the gathering of an excited crowd from all parts of the church around the Tyngs, father and son, shaking their hands, and urging them to ascend the pulpit and speak; while quite as many persons vigorously hissed and groaned, and in the midst of the tumult could be heard the conclusion of the services. The police had to be called in to quell

the disturbance, and bitter feelings have since prevailed between Tyng's friends and foes. The actions against Liberal Episcopalians multiply. The Rev. F. D. Hoskins, of Towanda, Pa., has allowed the anniversary of the Local Bible Society to be held on Sabbath evening within his church, attended by the clergymen of other sects, who made addresses from within the chancel. The rector preached the sermon; but the "Prayer-book was not used beforehand, as the law of the Church requires." A similar case has occurred in Providence, Rhode Island, where another clergyman, the Rev. Mr. Hubbard, exchanged pulpits for one Sunday with a Baptist minister, against the express protest and prohibition of Bishop Clark. Mr. Hubbard, in answer to the Bishop, says:—"If by any such legislation you cut me off from you, I shall not cease to be an Episcopalian. I shall still remain in the communion of the Protestant Episcopal Church. Many beloved brethren like myself thus cut off will be with me. We shall, if thus forced to it, form a new and more pure branch of the Protestant Episcopal Church."

THE ACT OF UNION AND THE IRISH CHURCH.—A Parliamentary paper has been published, containing the fifth article of "The Act for the Union of Great Britain and Ireland," 40 Geo. III., c. 67 (2nd July, 1800). The following are the words of the article:—

That it be the fifth article of union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called the United Church of England and Ireland; and that the doctrine, worship, discipline, and government of the said united Church shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England; and that the continuance and preservation of the said united Church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the union; and that in like manner the doctrine, worship, discipline, and government of the Church of Scotland shall remain and be preserved as the same are now established by law, and by the Acts for the union of the two kingdoms of England and Scotland.

In reference to this article, which was moved for by Colonel Knox, "H." asks, in a letter to the *Times*, whether that politician does not perceive that if he should establish that the Act of Union is to prevent Parliament from dealing with the Irish Church, he is creating an unanswerable argument for the repeal of the Union? Mr. Disraeli has said, in a speech the sentiments of which he declared the other night he still approved, that the only remedy for Ireland against an "absentee aristocracy and an alien Church" was "revolution"; and he added, "If the connection with England prevented a revolution, and revolution was the only remedy, England logically was in the odious position of being the cause of all the misery of Ireland."

FATHER IGNATIUS IN LAMBETH.—There was a dense crowd on Thursday night at the church of All Saints, Lambeth—of which the Rev. Dr. F. G. Lee, the editor of the well-known *Directorium Anglicanum*, is the incumbent—to hear a sermon from Mr. J. L. Lyne—"Father Ignatius"—of the late Benedictine Monastery at Norwich, and now the "Superior" of a similar institution at Laleham, in the diocese of London. Recent events in the parish (indignation meetings in reference to the mode of carrying out the services at All Saints having been held) contributed to swell the numbers who attended, and there were many present who were not favourable to Dr. Lee and his system. This feeling they manifested by hisses, groans, and derisive laughter during the progress of the service. Mr. Lyne delivered an animated sermon, the burden of which was "Mary," and although he said nothing which was inconsistent with what is held by the Church of which he is a deacon, he went very near indeed to Roman doctrine. He spoke very broadly and boldly of the sacrifice of the altar, and it was this point which appeared to give most offence to the Protestant malcontents. They hissed gently, and some shouted "Oh, oh"; but the expression of dissatisfaction was confined to a comparatively few. At the close of the sermon Dr. Lee said the concluding prayers, and when the retiring procession of surpliced priests and choristers was formed, there was loud hissing and groaning from the back of the church, with a shout of "Traitors!" There was no further disturbance in the church, but there was a good deal of rioting in the streets as the congregation left.

THE BISHOP OF LICHFIELD ON CHURCH AND STATE.—The Bishop of Lichfield attended a rural dean chapter at Rolleston, near Burton, on Tuesday, for the purpose of giving information respecting his scheme of diocesan synods. In the course of an animated debate his lordship said "disestablishment" was a word which was just now on everybody's lips, and it was repeated by many with evident anxiety. Now, disestablishment was not at all a terrible word to him. He loved and adhered to the present system of Church and State as he found it in England, and he should support it in every possible way. Some persons had supposed that he was anxious for the separation of Church and State, but that was quite a mistake. He would be a madman to wish anything of the kind; but for the last twenty-six years he had been living in perfect equanimity in a country where there was no State Church, and, therefore, he regarded the subject from a point of view different from that occupied by those who regarded the separation of Church and State as one of the greatest evils which could befall mankind. He could not look upon it in that light. He would have all Churchmen look the subject fairly in the face. They were told that in Ireland for every Protestant

there were seven Roman Catholics. It was said that Dissenters were a majority in Wales, and there were those who did not hesitate to affirm the same thing of England. When people began to count heads in this way, with the view to ascertain the right of the Church of England to establishment by law, he submitted that it was not desirable to drive out of the Church by wholesale those who were willing to remain if they were allowed the same latitude and toleration as was claimed by those who opposed them. This latter remark was evoked by an appeal made to the Bishop by two or three clergymen that his lordship should put down Ritualism with a strong hand.

PROCEEDINGS AT ST. ALBAN'S.—On Sunday morning, as might have been expected, there was a vast congregation at St. Alban's, Holborn, many who were present having been prompted by curiosity to visit the church, to see what effect the monitions of the Dean of the Arches Court might have upon the services of the day, especially in reference to the elevation of the host, the mixed chalice, and the use of incense, all of which Sir R. Phillimore has in his judgment forbidden. The church itself presented a singular appearance. The pulpit, which is on the north side, was draped in deep black, with a large white cross in front. The chancel was also draped in black, a white cross, at least ten feet high, being woven into the material, by which the whole of the reredos was hidden. At ten o'clock there was a plain service (a celebration of a children's service having been held previously), at which six small candles on the altar were lighted. At eleven o'clock there was a "high celebration," two large candles on the altar being lighted, and the smaller ones extinguished. The Rev. A. H. Mackonochie, M.A., incumbent (the defendant in the suit) entered, accompanied by two other priests, all three being arrayed in gorgeously embroidered purple robes, and knelt in front of the altar. In a moment the censer was swung by a young acolyte, and a cloud of incense hid the kneeling priests from the view of the congregation. On the reading of the Gospel the officiating priest was incensed, and during the consecration prayer the cloud of incense was so dense that it was impossible for any one in the body of the church to say whether the elements were elevated after the consecration or not. As the incense cleared away, the whole congregation knelt, and before the Communion was proceeded with sang, "O Lamb of God, that takest away the sins of the world, have mercy upon us!" The communicants then went up to the altar, the men first. The sermon, at the ordinary part of the Communion office, was preached by the Rev. Arthur Henry Stanton, M.A., of Trinity College, Oxford, who selected for his text the words, "If I tell you the truth, why do ye not believe?" He boldly affirmed that the sacrifice once offered for sin would be repeated at the altar, and that it was this perseverance or continuance that made it effective. He strongly defended enthusiasm in religion; in fact, he said half their religion consisted in enthusiasm, and this it was that made their enemies so bitter against them, so anxious to upset and destroy the services of that church. But they would never succeed, for religion was not a mere science; if it were, they would pull down the cross from that black wall behind the altar, and with a bit of chalk demonstrate the matter to the congregation. He made but very indirect allusion to the circumstances of Saturday, and there was nothing more that was noteworthy in the morning service, except that, perhaps, Mr. Stanton is one of the most energetic preachers in England, far outstripping Mr. Lyne, known as Father Ignatius.—*Star*.

Religious and Denominational News.

THE CHURCH OF ST. BARTHOLOMEW THE GREAT, situated in Smithfield, and reputed to be the oldest in the whole city of London, having been erected about 750 years ago, was reopened on Sunday by the Bishop of London, after restoration to something like its primitive grandeur, a work which has been in hand during the last four years. Upon its restoration between 5,000*l.* and 6,000*l.* have been expended, of which 1,000*l.* was contributed by Mr. Tite, 1,000*l.* by the rector, the Rev. John Abbiss; and various sums by other gentlemen.

ROTHERHAM COLLEGE.—A special public meeting of the trustees and constituents of the Rotherham Independent College was held in the college library on Wednesday last, for the purpose of considering and resolving upon a scheme which has been prepared for the union of Rotherham and Airedale Colleges in one new building, to be erected at Potternewton, near Leeds, capable of accommodating fifty resident students, under an enlarged staff of tutors, and the requisite legal and other proceedings for carrying into effect the resolutions referring to such union. The Rev. James Parsons, of York, presided, and a large number of ministers and laymen were present. After the reading of the report of the amalgamation committee, the chairman moved the adoption of the following resolution, which, he said, would put them in possession—if any such possession were still needed—of the matters which that assembly had been convened to decide:—"That having regard to the present and prospective circumstances and relations of the two colleges at Rotherham and Airedale, and the objects pursued by them in common, and particularly to the proposal for uniting those colleges in one of superior dimensions and character in a place more central to Yorkshire and the Northern Counties than either of the present sites, and to the labours of the conference appointed by the consti-

tuents of the two colleges at their last annual meetings, resulting in the choice of an eligible site for an amalgamated college and the maturing of a comprehensive scheme for its management, this meeting approves the proposal for uniting this college with Airedale College in a new building of suitable character, on the site recommended as most eligible by the joint conference above-mentioned, on the Newton Hall estate at Potternewton, near Leeds, and authorises the appropriation under competent legal authority of the real estate funds and other property belonging to this college to the purposes of the amalgamated college, in the manner and upon the terms mentioned in the scheme for amalgamation matured by the said conference and produced at this meeting, a copy thereof having been previously sent to each trustee and constituent of this college." The resolution was seconded by the Rev. T. Loxton, and afterwards discussed unanimously adopted. A committee was then appointed to act with a like committee for the Airedale College constituency, in directing and completing the union of the two colleges, and a vote of thanks to the committee concluded the proceedings.

HINCKLEY.—The Borough-road Congregational Chapel in this town was opened for Divine worship on Wednesday last. The building is in the Lombardo-Roman style of architecture, and will accommodate 800 persons. Early on the opening day there was a prayer-meeting, and there was a public service at noon, when the Rev. R. W. Dale, of Birmingham, preached from the 14th chapter of Proverbs and the 10th verse. The Revs. T. Mays, of Ashby, J. Tivdale, of Melton, and T. Paton, of Atherstone, also took part in the service. There was afterwards a dinner at the Town Hall, which was well attended. Mr. Alderman Baines, of Leicester, presided, and Mr. T. Abell, of Hinckley, occupied the vice-chair. Speeches were delivered by the Rev. J. Sibree, of Coventry, J. Bruce, of Leamington, T. Mays, of Ashby, and W. Woods, of Leicester, who expressed a hope that the congregation would, at no distant period, have a working pastor settled over them. Tea was provided in the Town Hall, and also in the Corn Exchange, of which upwards of 300 partook. The evening service commenced at six o'clock. The Rev. W. Woods offered prayer and read the Scriptures. The next lesson was read by the Rev. J. Sibree, who also offered prayer. The Rev. J. A. Picton, of Leicester, preached from the 3rd Ephesians, and part of the 19th verse, "That ye might be filled with all the fulness of God." The discourse contained two leading divisions—the experience referred to, and the means to be used to obtain it. The Rev. J. Stewart gave out the closing hymn, and the Rev. T. Mays pronounced the benediction. The collections amounted to 47*l.* 6*s.* 7*d.*

NEW SCHOOLS AT SALFORD.—On Thursday night a social meeting was held in the large room of the Hope Chapel day and Sunday-schools, Liverpool-street, Salford, to celebrate the opening of a new building for educational purposes, which has been long wanted in that neighbourhood, and which has been liberally subscribed to by Mr. George Wood, and other friends of education, at a total cost of 6,378*l.* Towards this sum 6,000*l.* has been received or promised, leaving a balance of between 300*l.* and 400*l.* still to be raised. The foundation-stone was laid by Mr. Wood in May last, and since that time the work had been steadily progressing. The site adjoins the old school premises facing Liverpool-street, with two other frontages to the side and back streets. It is intended to use the new premises for week-day education, and it has been fitted up with desks and other appliances for that purpose. It will accommodate 400 in the body and 200 in the galleries seated. There are seventeen class-rooms altogether, accommodating about 570; and with the old rooms, which are still to be used, accommodation is provided for nearly 1,000 scholars. Externally the building is simple and unpretending. Messrs. Paull and Robinson are the architects. A large company assembled to celebrate the opening, and after tea a short address was delivered by the Rev. R. W. Selbie, the minister of the chapel, who paid a high compliment to the liberality of Mr. Wood, who not only contributed half the cost of the new buildings, but personally collected half the remaining cost. Mr. Cheetham, M.P., who was received with cheers, then addressed the meeting. He said he was somewhat struck by a remark made by Sir James Kay-Shuttleworth the other day, on a deputation to Mr. Disraeli in reference to Owens College. He said that for forty years he had been personally and officially intimately acquainted with the state of education in the northern districts, and he was sorry to say that little progress had been made in the education of the middle and the humbler classes during that period. Notwithstanding the eminent authority of Sir James Kay-Shuttleworth, he thought he had taken a somewhat too desponding view. (Hear, hear.) There had been a considerable advance in the elementary education of the humbler classes, and he thought the deficiency would be found more among the middle classes. They were about to have an extension of the system of elementary education in this country, and he was glad that the Government were prepared to extend aid to schools that did not profess to be connected with any special religious denomination. There were, however, numerous classes of our countrymen who were seeking a much wider system of education than the existing one. If public opinion would bear out the supporters of those views, such an object might ultimately be obtained; but at all events there was a unanimous assent on all sides that the present state of things was not satisfactory, and that greater exertions must be used for diffusing elementary education among the masses. In that district thirty or fifty years ago the only elementary education that was to be had was obtained in the Sunday-school; but now,

with the increase of elementary education in day schools, the Sunday-schools were left free for higher work. (Hear, hear.) The care which parents took to see that their children were smartly dressed at the annual Easter Sunday-school procession was itself a good effect of Sunday-school work, and he knew that many foreigners were struck by these annual displays in this part of the country. He trusted that the interest taken in the welfare of Sunday-schools would continue to be manifested amongst us. He concluded by urging that, not only with a view to maintain our commercial position, but also for the proper discharge of those political duties which now devolved on the mass of the people, increased appliances for elementary education were necessary, so as to hand down the blessings of civil and religious liberty to posterity. (Cheers.) Speeches were subsequently delivered by Mr. Warburton, who eulogised the liberality and devotion of Mr. Wood; the Rev. A. Thomson, who spoke on the subject of "the connection between piety in the teacher and the realization of the object"; Mr. Paull, the architect; the Rev. J. Bedell; and Mr. Wood. These large and important schools have always been carried on without Government aid, and no such assistance has been sought in the erection of the new premises.

Correspondence.

THE CONFERENCES OF THE LIBERATION SOCIETY.

To the Editor of the Nonconformist.

DEAR SIR,—The story of the man and the ass has received a new illustration by the publication in the *Nonconformist* of the two letters signed respectively by "A Tory Churchman" and "A Thorough Dissenter," the former of whom rates us soundly for allowing and encouraging certain young Churchmen to attend our Conferences and take a free part in the discussions, and the latter abuses us in no measured terms for not extending to those "brave young men" common "courtesy and consideration." I say nothing concerning the bad taste that dictated both letters, but proceed with your permission to reply to "Thorough Dissenter," because his letter is a cleverly-worded misrepresentation of facts, and is calculated to produce an entirely false impression. According to your correspondent, the meeting at Kingsland was conducted throughout in a way that banished fair discussion, and that showed a want of courtesy and good breeding. He insinuates that although prayer for it was invoked, "Christian charity" was absent from the discussion, and he professes to give an account of certain details that represent the meeting as being much more of a bear-pit than a conference of sensible men. He further insinuates that there was no fair statement of argument on one side, but that "all the talking was devoted to petty carping at opponents, by displays of superiority in wisdom or debate, and in facility of repartee," &c. Of course very much of this is too intangible to be capable of an exact answer, but I have no hesitation in saying that it is very far from being a correct statement, and if your correspondent is the "Nonconformist" he professes to be, and the "Thorough Dissenter" he signs himself, we may pray "defend us from our friends!"

The report of the Kingsland meeting, which appeared in the *Nonconformist* last week, is to some extent a refutation of his charges. It is there stated, respecting Mr. Bevan's paper, that it was "distinguished by the clearness of its statements, the cogency of its arguments, and its Christian charity in dealing with opponents," and all who heard it (except your candid correspondent) would endorse that statement. The Churchmen who were there gave it their highest praise, although dissenting from the views it advocated. But your correspondent objects altogether to "the elaborate essay," and is, perhaps, so unaccustomed to continuity of thought on any subject, that it was a weariness to him to listen to an extended argument. The "brave young men," whose cause he espouses, had much more patience, and one of them said he had listened to the paper, "he might say with delight." "Thorough Dissenter" refers to the Sion College meeting, in this connection, as a pattern of what conferences should be—but seems to have quite forgotten that a very elaborate essay (all on one side) was read on that historical occasion by Dean Stanley, and it has never been reported that Mr. Miall, although present, was invited to read a paper on the other side—there was the essay, and there was free interchange of opinion allowed afterwards, and this has been exactly the course followed at our less important conferences. Your correspondent, who regrets that the Church of England was not better represented at the Kingsland meeting, observes that he "honours the brave young men who maintained their ground and proclaimed their opinions," and thus insinuates again that some attempt must have been made to put them down and prevent their free speech. Nothing can be further from the truth; in proof of which it may be mentioned that Mr. Wilkinson was allowed to proceed for nearly ten minutes beyond the time allotted to other speakers—a privilege which he gracefully acknowledged. Your correspondent insults one "reverend" gentleman on the platform by saying he "indulged in broad, coarse, and derisive laughter" at "the stammering though earnest utterings of a young Churchman." The reverend gentlemen who occupied seats on the platform were all known and respected Nonconformist ministers, whom "Thorough Dissenter" (if his pseudonym does not belie him) must

know to be simply incapable of such conduct as he describes. There was on one occasion a general and irresistible burst of laughter, as your reporter has shown, when Mr. Laycock (a Churchman) said, "They owed the liberties of England and the loyalty of Ireland to the influence of the Establishment"; and if your cynical correspondent could not join it, some sour experience of life must have taken all the human out of him, if he ever had any. It was at the same moment that a rather demonstrative individual of whom we know nothing gave a "whistle," which was immediately suppressed, and not again repeated, and "T. D." shows the animus of his letter by nothing more than by his reference to that solitary act.

Your publication of the letter of "Thorough Dissembler" has rendered it necessary that it should not pass unchallenged; and as it is full of insinuations, innuendoes, and calumnies, which honest men seeking to advance a great cause would not expect even from their opponents in these days of open and fair fighting, I have felt bound to give it more notice than perhaps it deserves. I can appeal fearlessly to the facts connected with every conference we have held in proof of the more than just, the generous, liberty we have extended to any defenders of the State Church who have thought it worth their while to attend our meetings. This we have done that no complaint might be made, although it formed no part of our plan originally to engage in "polemical strife" with State Churchmen.

I am, yours respectfully,
JOHN TEMPLETON.

THE CAMBRIDGE APPEAL TO NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—A short time ago you inserted an address to Nonconformist ministers on the subject of University tests, to which my name among others was appended.

The response to that circular in the way of petitions to the House of Commons has been most gratifying to us who sent it out, and I believe to the members of the House of Commons interested in the measure. I have received a large number of letters from different ministers who have sent petitions; so many, in fact, that it has been quite impossible to answer them except in cases where some special inquiry was made. May I venture, therefore, to use your columns to express to all these ministers and congregations who have sent petitions in favour of Mr. Coleridge's Bill, the gratification we have felt at their interesting movement?

The delay of the Bill is a great disappointment, but the petitions will have done their work. Members who have received them will know that some of their constituents regard the question as important, and with a general election in prospect will not be absent from the division.

In the meanwhile there is every reason for encouragement. In the University itself the feeling in favour of change is vastly stronger than ever before. A petition in favour of the Bill, restricted to persons who either are or have been fellows, tutors or professors in the University, has received in a short time over 200 signatures, including three Masters of Colleges, and the well-known names of Maurice, Kingsley, Sedgwick, and Alry. The petition by the Senate against the bill was opposed by a minority of 62, the majority being 116. The last time there was any voting on the subject, five years ago, the minority, if I remember right, was either 13 or 17.

May I, while again thanking our friends for what they have done, urge on them the importance of keeping their representatives up to the mark? Every possible trick will be resorted to by the opponents of the bill, and all watchfulness should be exercised on its behalf. Even if it should not get quite through this year, a large majority will assist it next year.

I am, Sir, yours truly,
WM. S. ALDIS.

Cambridge, March 30, 1868.

Parliamentary Proceedings.

HOUSE OF LORDS.

THE ALABAMA CLAIMS.

On Friday, LORD RUSSELL, in calling attention to the Commission on the Neutrality Laws, and moving for copies of further correspondence in reference to the Alabama and other claims, expressed his belief that there was some danger of the country becoming too anxious to please the United States. He defended his own policy in the matter, and denied that there had been any remissness on the part of the Government of which he was a member in allowing the Alabama to escape. He thought they had gone quite far enough in their neutrality laws, and if they were once to take upon themselves to seize unarmed vessels, they would incur a very grave responsibility.

The LORD CHANCELLOR said, as to the first question as to the report of the Commission on the state of the neutrality laws, he had to inform the House that the report was ready. It had been almost unanimously agreed to, and would be laid on the table in a few days. As to the second question, relative to any further correspondence on this subject, there was none whatever, and, with all due

respect to Lord Russell, he declined to follow him into the wide field of discussion his remarks might give rise to. The whole question was now open to arbitration, and it was surely no ground for refusing arbitration that they had such an extremely good case that arbitration was unnecessary. As regarded questions of fact, it was also as necessary they should be referred to arbitration as questions of law. On no tenable grounds, therefore, could the Government refuse to accede to the proposal for arbitration. They had therefore conceded on this point what the American Government demanded, but since that they had put forward another claim questioning the legality of our recognition of the belligerent rights of the Southern States at the time we did. To this it was replied that the question was quite irrelevant, as the United States had recognised the Southern States as belligerents long before England did, and if the United States denied this, then this country would have most heavy claims against them for seizing and condemning English vessels for attempting to break a blockade which they now said was not a proper blockade at all.

Lord WESTBURY gave an elaborate exposition of the international and municipal law, bearing on this question, showing that Mr. Seward's propositions were from either point of view altogether untenable.

The LORD CHANCELLOR explained that if the topic of recognition was to go before the arbitrators it would rest with them whether they would receive the evidence on it or not. Mr. Seward's last communication applied for a Commission, and they were now waiting for his decision as to how he thought that Commission ought to be formed.

The motion was then withdrawn, and their Lordships adjourned at ten minutes to seven o'clock.

On Monday, EARL RUSSELL postponed the second reading of the Compulsory Church-rates Abolition Bill to the 23rd of April.

Lord LYNDEN called attention to the papers presented respecting hostilities in the River Plate, and to the detention of certain English subjects in the camp of President Lopes, to which Lord MALMESBURY replied that the Government had no intention, even by mediation, to interfere in the quarrels of the South American Republics. All the Government could do, therefore, for these English subjects was to watch over their interests as far as lay in their power, and to obtain their release on the earliest opportunity. Lord GREY, in a few words, condemned the principle that the country was bound to go to war to rescue English subjects, who had with their eyes open gone voluntarily, and put themselves in a position of peril.

On the motion for going into committee on the Poor Relief Bill, Lord DEVON briefly explained the provisions of the bill, and read its principal clauses at length, commenting on them as he read. Lord KIMBERLEY thought the bill was so peculiar and so technical in its details that, in his opinion, it had better be referred to a select committee, as had been proposed by Lord Ellenborough. Lord DEVON consented, and the bill was referred accordingly to a select committee.

After a short discussion on the second reading of the Sea Fisheries Bill between the Duke of Richmond, Lord Stanley of Alderley, and Lord Cork, the bill was read, and the other orders of the day being disposed of, their Lordships adjourned at ten minutes past seven.

HOUSE OF COMMONS.

On Friday Mr. J. S. MILL gave notice of his intention, immediately after the Easter recess, to move for leave to bring in a bill for the establishment of municipal corporations in the metropolis, and for the creation of a corporation of London.

Lord STANLEY, amid loud cheers, gave notice of an amendment to Mr. Gladstone's motion on the Irish Church.

In reply to Mr. Horsman, Lord STANLEY said he doubted the expediency of offering a mediation which was not asked for, to put a stop to the war now raging between Brazil and its allies on the one part, and the State of Paraguay on the other; but if the mediation of her Majesty's Government were asked for, they would do all they could, either alone or in co-operation with any other Power, to bring about a reconciliation.

On the motion for going into committee of supply, several subjects were brought forward, including that of compulsory pilotage, a motion for the abolition of which was brought forward by Mr. CANDLISH. In the course of the discussion which followed, Mr. CAVE admitted that many anomalies existed, and said an attempt would be made to correct them in the Merchant Shipping Act. The motion was withdrawn.

Another subject was that of the British Museum, to the condition of which Mr. GREGORY called attention in a lengthened speech; Mr. DISRAELI replied, and stated that Government have determined to bring in a bill to separate the collection, removing a portion of it to South Kensington.

THE GOVERNMENT OF INDIA.

Lord W. HAY also called attention to the correspondence respecting British and native systems of government in India, adducing a number of reasons why our Government of that country creates dissatisfaction among the natives. Amongst the errors committed by the Government, he said, were the continual changes of law which were taking place, interfering with the prejudices of the people. Another was that our financial system was unsuited

to the country. A great many of the evils existing in India arose from our failing to consult the natives as to what we were doing, and our not employing them in the administration of the country.

Mr. FAWCETT said no one could deny that our rule in India had increased the material prosperity of the country, and because that was so the Governor-General seemed to think that the people must necessarily be more happy, which was a mistake. The people seemed to think that we had no sympathy with them. In fact, our faults were not of the heart, but of the head. What India was suffering from was centralisation.

Lord CRANBORNE believed that the evil of over-regulation was growing in India to such an extent that nearly all the time of the officials was occupied in drawing up minutes and returns. The system of official distrust as practised at home was quite out of place in India, and there ought to be a more intimate knowledge of the popular wants. It was better to run the risk of a few mistakes than to lose all elasticity and vigour of government in that country.

Mr. NICHOL called attention to the failure of the Bank of Bombay, the entire capital of which had been lost.

Sir S. NORTHGOTE said a commission had been issued by his direction to inquire into the subject of the failure of the Bank of Bombay; and he explained that the Government had been induced to become shareholders in the new Bank of Bombay rather than that the Bank of Bengal should open a branch at Bombay, or that one great bank should be established for the whole of India. Passing from this to the subject brought forward by Lord William Hay, he expressed his concurrence in many of the views that the noble lord had expressed.

Another discussion took place on the subject of the treatment of political prisoners, which was brought forward by Mr. MAGUIRE, who complained of the harsh treatment Messrs. Sullivan and Pigott, convicted of seditious libel, are undergoing at Richmond Bridewell, in Dublin. The Earl of MAYO justified this treatment by reference to the rules of the prison at Oxford; and the ATTORNEY-GENERAL for Ireland said it was intended to assimilate the law in this respect between the two countries.

Some other business was disposed of, and the House adjourned at twenty minutes to two o'clock.

THE IRISH CHURCH.

The great debate of Monday attracted an audience which in its numbers and the eager interest with which it followed every incident and argument, was not surpassed by any of the most memorable nights of the two Reform sessions. The House was densely crowded both on the floor and in the galleries, while the peers and distinguished strangers not only filled the boxes assigned to them, but overflowed into the corridors and passages.

Several petitions were presented by members on the Ministerial side of the House against the disestablishment of the Irish Church. A few were presented in favour of disendowment from the Opposition side.

As to the general aspect of the House and the preliminary proceedings, the *Daily Telegraph* says:—

There was semi-tumult early in the evening in the Commons, and gentlemen were so mobile, and so grouped themselves about the House, that the Lord Mayor of Dublin, though conspicuous by his bravery of apparel and paraphernalia, had difficulty in struggling to the bar to present a petition. Of course every chink and corner was occupied, and the preliminaries were in a manner hustled over, no one minding the few notice-givers and questioners. It was scarcely five o'clock, when Mr. Gladstone, putting a Parliamentary technicality, moved that the Acts relating to the Irish Church be read. This was done with the peculiar elocution of the clerks at the table, and instantly Colonel Stuart Knox moved that the Act of Union be also read. His special co-thinkers about him cheered heartily, and were frantically loud when sentences of the Act came up which referred to the United Church of England and Ireland remaining in full force for ever, and to the Irish Church being an essential and fundamental part of the Union. It must be understood that the whole Act of Union was not set forth, as that would have taken up half the evening, but the Irish Church parts only. Then Mr. H. E. Surtees demanded the reading of that Act of William and Mary which enacted the coronation oath of those and all successive Sovereigns of England. For this the officials were not quite prepared; the Act was not at hand, and a little time elapsed before it was brought; and when it was gotten, probably from disuse, the leaves of the book stuck together and caused the reading to be particularly broken. The salient Protestant points of its recital were also vigorously caught by gentlemen about the Northern Irish members, who seemed to think they had made a hit by the proceeding. Indeed, both sides of the House seemed combative; and cheers and counter cheers were loud and almost fierce.

Mr. GLADSTONE, who was received with Liberal cheers, several times renewed, on rising, moved that the House now resolve itself into Committee to consider these Acts. He began by a happy reference to the motions just made, accepting them as a sign that some members at least would meet his motion by a proposition equally broad and intelligible as his own, and that the solemn controversy on which the

House was entering would be conducted without "trick or contrivance." This phrase elicited loud cheers and counter cheers from both sides, but Mr. Gladstone made haste to except Lord Stanley's amendment from this category, by admitting that it was an amendment entirely within his discretion, and fairly raising the merits of the case. His general object, Mr. Gladstone went on to explain, was to commit the House to the opinion that the Irish Church as an Establishment should cease to exist, and though he did not hold it to be his duty to undertake responsibility for the details of any plan, he did not object to indicate the general bases of a settlement. The cessation of the Irish Church as an Establishment must be accompanied by the condition that every proprietary right and every vested interest should receive the amplest consideration and satisfaction; and, more than that, everything which could be considered a matter of feeling must be treated with conciliation, and every doubtful claim even must be handled in a spirit of equity.

Sir, if I am asked what I look upon as the conditions under which the State would endeavour to enter into a new state of things so far as regards the religious establishments in Ireland—if I am asked what it is in endeavouring to put an end to the present Establishment I would renounce, I would again say that I would renounce for the future any attempt to maintain in association with the State, under the authority of the State, or supported by the income of the State, or by public or national property in any form, a salaried or stipendiary clergy. (Cheers.) But, as those connected with the Established Church in Ireland are not the only persons interested in this matter, it is right that I should say in regard to other bodies who now receive grants for the purposes of religion, either directly for religious worship, or for education having religious worship for its end, that in my opinion that the more limited case of these bodies must be met by the application of analogous principles of justice and equity, and even I may use the word, of indulgence. (Hear, hear.) But beyond that I hold that the aim of all those proceedings will be to comply—as far as I understood the words of my hon. friend the member for Sheffield—to comply with the language of the prayer of the petition he has presented, and to put an end within the realm of Ireland to all grants from the Consolidated Fund to be applied to the purposes of any religious denomination whatsoever. (Cheers.) I have only to add one proposition now, and to say that when, after satisfying every just claim, every equitable claim, we shall have to contemplate at some future time the application of a residue—that residue will have, in my judgment, to be treated strictly and simply as an Irish fund for the benefit of Ireland. (Hear, hear.) I think, sir, with those words I have satisfied the duty incumbent on me, not of proposing a distinct and perfect project up in this great subject, but of indicating to Parliament the line which I humbly ask and even urge it to take. (Hear, hear.)

Referring to the personal aspects of the subject, Mr. Gladstone said that until now there had been no state of public opinion which would have enabled them to deal with the question. He denied that there had been any sudden apostasy on his part. A change extending over a quarter of a century was hardly to be esteemed a sudden change. In 1846, having lost his seat in consequence of his vote for the repeal of the Corn Laws, he was asked to become a member of Lord Russell's Cabinet, and he refused because that Government was opposed to the Irish Church; and he then said he could not vote to maintain it. And in 1865 he made a speech, in which he stated that he could not support that Church, and his constituents took advantage of that, and the consequence was that he was not now member for Oxford, but for South Lancashire. (Loud cheers.) He would now indicate the position in which he considered his proposition, if carried, would leave what he would call the Anglican communion in Ireland. (Laughter and "Hear.")

I shall begin by the recognition, as I have said, of every vested interest, and I am bound to say, speaking of vested interests, that it appears to me at least a matter for argument and for consideration whether we can strictly and absolutely limit the phrase to those who are in possession of benefices, or whether some regard ought not possibly to be had, though it would be premature to give an opinion on that point, to the case of those who have devoted themselves to an indelible profession, which separates them from the great bulk of profitable secular employments, in expectation of the benefices which we have kept in existence by law and under our authority, even though they may not actually have any direct claim upon them. (Cries of "No" from the Opposition side.) Do not suppose that I mean to make any admission upon that subject, or for one moment to say that this case rests upon the same foundation as those of well-defined vested interest. I say nothing of the kind. All I say is, that I for one do not at this moment absolutely shut the door against them. Well, there is the recognition of vested interests. I apprehend that if the Irish Church were disestablished, no one would propose to deprive those who worshipped in its sacred fabric of the future possession and the use of those fabrics, provided they were willing to maintain them, and to apply them to religious purposes. (Hear.) On that subject I feel the utmost confidence. I feel almost an equal confidence that the very same lenient judgment which goes to the Church would go also to that which is inseparably connected with that Church—I mean the residences of the clergy. (Hear.) In addition to this we are told, and truly told, that the great bulk of the proprietors of the soil in Ireland are members of the Established Church. And I apprehend I am not wrong in assuming—first, that the proprietors of advowsons would have the strictest and the most absolute claim for all compensation for the value of their property—(Hear, hear);—but in the second place, that those proprietors of advowsons are in the enormous majority of cases—I am aware that they are not nearly so numerous relatively to the amount of benefices as in England, but I believe that the benefices in private gift amount, roughly speaking, to one-sixth of the whole—the patrons of these benefices are, in a vast majority of cases, members of the

Established Church, and to them would be paid the money which the State might find to be the value of those advowsons. (Hear, hear.) There is also another category—I am afraid not a very extensive category—I mean the category of recent endowments of persons, some of them even now living, and some already lately gone from amongst us, who have out of their own means and from their own liberality both built churches and devoted funds for the purposes of the Established Church of Ireland. Such endowments, I apprehend, would, under all circumstances, be respected. (Hear, hear.) Now, putting together these various items—and it may be an imperfect sketch, and it has no pretence whatever to be a definite sketch—putting, I say, these items together, I believe that if you assume a given moment at which this much-dreaded disestablishment of the Church is to take place, the effect of the process conceived, as I have endeavoured roughly to describe it, would be this—that of the old money value of the entire possessions of the Irish Establishment, if fairly sold in open market at this moment, certainly not less than three-fifths, possibly two-thirds, would remain in the hands of the members of the Anglican communion. I know not with what feeling gentlemen may listen to that announcement. It is an announcement which, so far as I am concerned, I make quite irrespective of the reception it may have; it is a matter of fact, it is based upon the best estimate I can make. (Hear, hear.) My belief is, that between these two limits, between three-fifths and two-thirds of the whole, would be found the share accruing to members of the Anglican communion in Ireland. Nor let it be said that that which is paid on the score of small vested interests would not be paid for the purposes of the Anglican communion, because I apprehend it is quite clear—indeed, that I assume, without argument—that when you say you will respect vested interests you do not intend to say you will give bishops and clergy, for doing nothing, the incomes which they now receive under engagements to do something. Their duties to their flocks, slight as they may be in some cases and onerous in other cases, would still remain; and these gentlemen would still be available and still remain engaged in the services of those religious communions to which they belong for their lives, even after the disestablishment of the Church.

And the Anglican Communion in Ireland would possess this advantage—

Along with that share, at least, of its temporalities, which I apprehend it would receive—I have no authority to say so, but it appears to me a logical and moral necessity in the case—along with that, from the very moment when its title is cancelled as an Established Church, it must receive that freedom of action—(Hear, hear)—that power of falling back on its own internal energies—(cheers)—and developing them for its own good, which so many religious communities in this country value at such a price that they feel it to be a treasure far greater than all that the State can protect or all that the law can give. (Cheers.) I own I cannot see that the condition sketched prospectively for the members of the Established Church in Ireland is, in itself, at all a lamentable or a deplorable condition.

But it was said disestablishment would be contrary to the Act of Union and dangerous to the Church of England; injurious to the Protestant religion; subversive of property; contrary to the assurances given by the Roman Catholic party; and that the title was paid by the landlord. Now the title was not paid by the landlord; and as for the assurance of the Catholic party, he could not consent that any such assurance should bind him to uphold what he conceived to be unfair to the Catholics and injurious to the empire. (Hear, hear.) As to the Union argument, Mr. GLADSTONE showed that Mr. Pitt contemplated religious equality by means of Catholic endowment. That was wholly impossible, and they must therefore reach religious equality by disendowment. But it would be an injury to the Church of England, some said. His opinion was exactly the opposite. He maintained that to relieve the Church of England from a position which was politically odious and dangerous, and which socially was unjust, would be to strengthen her foundations, and give her fair play in the exercise of her great mission. (Cheers.) It could not be said that the existence of the Irish Church Establishment was necessary for the maintenance of Protestantism in Ireland. The penal laws, while they were in force, were, to a certain degree, successful; the proportion of Roman Catholics to Protestants decreased, but since those laws were repealed the proportion of Catholics to Protestants had increased; and though the census of 1861 showed a small proportionate increase of Protestants, the rate of conversion was so small that it would take 1,500 or 2,000 years to effect an entire conversion if it went on at the same rate. Passing to his second and third resolutions, Mr. Gladstone said that their object was to arrest the creation of new vested rights, so that the new constituencies might be more free in finally deciding on the question, and he acknowledged that legislation would be necessary to carry out the resolutions. On this point Mr. Gladstone said that, if the first resolution should be carried, he hoped they would not be content to launch forth upon the winds of heaven that most unsatisfactory creation of human wit, when it stood alone, which was known within those walls by the name of an abstract resolution—"Hear" and laughter)—a mode of procedure which, he said, had always been mischievous, and for which he never had and never willingly would be responsible. Criticising Lord Stanley's amendment, he argued that it would convey no consolation to the Irish population.

I will illustrate my meaning. Suppose, instead of proposing the disestablishment of the Irish Church, some member of wise counsels and intentions had put upon the notice paper of this House a proposition that it would be expedient, with due regard to vested interests, to make provision by law for the extinction of the House of Peers (a laugh), would the noble lord have gone forward and have told us that he thought it was possible considerable modifications might, perhaps, appear to be expedient, as the result of the great consti-

tutional change which he recently has been an instrument in bringing about, but that he was of opinion that any proposition tending to the disestablishment of the House of Lords ought to be reserved for the decision of a new Parliament? (Laughter and cheers.) That may seem like a jest; it is but too sad earnest. It indicates a mode in which, so far as depends upon the counsels of the executive, this great question of the Irish Church is to be dealt with. (Hear, hear.)

The amendment indicated a desire to agitate the question (which he himself had carefully eschewed, having patiently waited until the hour had come) (ironical cheers)—and showed very little respect for the new Parliament, inasmuch as it declined to remove out of its way considerations which must embarrass it in dealing practically with the question.

Why are we invited to admit that "considerable modifications"—(Hear, hear)—in the temporalities of the United Church in Ireland may, after the result of the present inquiry, be found expedient? Why, I ask, is this House to be called on to give that opinion? The difference between us is this, the opinion I ask the House to express is an opinion no one can mistake, every one can understand. Who can understand what are these "considerable modifications"? What kind of modifications are they? Do they mean to carry the tithes of Connaught to the congregations of Dublin and Belfast? Do they mean to investigate the question of surplus, and, after having competently provided to all eternity for Protestant rectors and curates, to hand over to those who are not Israelites the crumbs that fall from the table? (Hear, hear.)

Dealing next with the argument that this concession would not pacify the Roman Catholics, Mr. Gladstone entered into an historical retrospect to show that all our concessions to Ireland had been made under extreme pressure, and were not likely to excite gratitude. Now they had a chance of another kind, not too late, and certainly not too soon. (Cheers.) It was said that he (Mr. Gladstone) had got up the crisis—(ironical cheers)—as though he were like the mysterious person who, in a theatre behind, or rather above the scenes, had custody of what were termed the thunder, lightning, and rain, to do with them as he pleased. (A laugh.) What were the signs of a national crisis? Was it the suspension for the fourth time of the Habeas Corpus Act, and an army kept up to garrison Ireland? The next and worst step was—civil war. Their responsibility was great enough for having waited so long, and they should now do all that the time would permit to clear their account with Ireland.

I know there is a feeling in this matter which, I admit, it is difficult to get over. There are many who think that to lay hands upon the national Church Establishment of a country is a profane and unhallowed act. I respect that feeling. (Cheers.) I sympathise with it. (Loud cheers.) I sympathise with it while I think it my duty to overcome and repress it. (Hear, hear.) But if it be an error, it is an error entitled to respect. There is something in the idea of a national establishment of religion, of a solemn appropriation of a part of the Commonwealth for conferring upon all who are ready to receive it what we know to be an inestimable benefit, of saving that portion of the inheritance from private selfishness, in order to extract from it, if we can, pure and unmixed advantages of the highest order for the population at large—there is something in this so attractive, that it is an image that must always command the homage of the many. It is something like the kingly ghost in "Hamlet," of which one of the characters of Shakespeare says,—

We do it wrong being so majestic,
To offer it the show of violence;
For it is, as the air, invulnerable,
And our vain blows malicious mockery.

(Hear.) But, Sir, this is to view a religious establishment upon one side, only upon what I may call the ethereal side. It has likewise a side of earth, and here I cannot do better than quote the lines written by the present Archbishop of Dublin at a time when his years were devoted to the Muses. He said, in speaking of mankind,

We who did our lineage high
Draw from beyond the starry sky,
Are yet upon the other side
To earth and to its dust allied.

And so the Church Establishment, which, regarded in its theory and in its aim, is so beautiful and attractive. Yet what is it but an appropriation of public property, an appropriation of the fruits of labour and of skill to certain purposes, and unless those purposes be fulfilled that appropriation cannot be justified. Therefore, Sir, I cannot but feel that we must set aside fears which thrust themselves upon the imagination, and act upon the sober dictates of our judgment. I think it has been shown that the cause for action is strong—not for precipitate action, not for action beyond our powers, but for such action as the opportunities of the times and the condition of Parliament, if there be but a ready will, will amply and easily admit of. If I am asked as to my expectations of the issue of this struggle, I begin by frankly avowing that I, for one, would not have entered into it unless I believed that the final hour was about to sound.

Veni summa dies et ineluctabile fatum.

And I hope that the noble lord will forgive me if I say that before Friday last I thought that the thread of the remaining life of the Irish Established Church was short, but that since Friday last, when at half-past four o'clock in the afternoon the noble lord stood at that table, I have regarded it as being shorter still. (Cheers.) The issue is not in our hands. What we had and have to do is to consider well and deeply before we take the first step in an engagement such as this, but having entered into the controversy, there and then to acquit ourselves like men, and to use every effort to remove what still remains of the scandals and calamities in the relations which exist between England and Ireland, and to make our best efforts at least to fill up with the cement of human concord the noble fabric of the British Empire. (Loud cheers.)

The right hon. gentleman concluded by moving the resolution of which he had given notice.

The question having been put—"That this House do immediately resolve itself into a committee to consider the Acts relating to the Established Church of Ireland"—

Lord STANLEY rose amid cheers almost as loud as those which had greeted Mr. Gladstone, to move the following amendment:—

That this House, while admitting that considerable modifications in the temporalities of the United Church in Ireland may, after the pending inquiry, appear to be expedient, is of opinion that any proposition tending to the disestablishment or disendowment of that Church ought to be reserved for the decision of a new Parliament.

His lordship commenced by echoing Mr. Gladstone's condemnation of a resort to trickery, more particularly as he foresaw that great efforts would be made to put the question on a false issue. Mr. Gladstone's resolutions—though his speech said much—said nothing about disendowment, and he objected to them, first of all, because they were too general, shadowed out no practical plan, and might be construed in any sense. It was preposterous to call upon them to affirm a proposition so worded and framed that those who supported it would not be able to agree as to what was the great principle which they had been asserting or the practical result which was likely to arise. (Loud cheers.) Those who meant by disestablishment the release of the Church from State control might accept the resolutions with the reservation that they should retain the endowment. The resolutions avoided all the real difficulties of the case, and gave no inkling of the manner in which the process of disestablishment was to be effected. Nor was this immaterial.

Probably, not one educated person in 100 will contend that the Irish ecclesiastical arrangements are satisfactory as they stand. (Cheers.) I certainly shall not be that one. (Hear, hear.) If we had thought so, or if the House had thought so, what would have been the meaning or the use of the Commission which was issued last year with the approval and sanction of Parliament? (Cheers.)

But they had a right to call on those who invited them to discuss what was probably the most difficult and dangerous question of our time—to say whether they or anybody else would undertake to produce a solution which Parliament or the public would accept. He would ask the House to look at the number of plans they had either now or quite lately brought forward:—

First, there are the gentlemen, eminent in their line, of whom I suppose I may say that Mr. Miall and Mr. Newman Hall are the most distinguished leaders, and who are in favour of absolute disendowment. These gentlemen would have, I believe, expostulated even with the hon. member for Birmingham, because he hesitated, as I think very wisely, to go their full length. Well, I do not know how numerous the supporters of those principles may be, but naturally they have the advantage which persons of extreme ideas always possess—that of a logically strong and consistent position. (Hear, hear.) Next in order we have the scheme already proposed by the hon. member for Birmingham, and which was to take the Church property, assigning to the Establishment, and to the other religious denominations that were willing to accept it, shares sufficient for their support, and turning over the remainder to secular purposes. Thirdly comes the scheme of Earl Russell, which, as far as I understand it, does not contemplate the appropriation of the Church endowments for secular purposes, but proposes the division of them among all the religious denominations in proportion to the number of their adherents. Fourthly, we have had proposed the scheme of thirty years ago, which rested upon this basis, to provide for all the reasonable wants of the Irish Protestant population, and whatever surplus remained to be applied either to education, or to the making of such provision for the other churches as might be possible. Then, we have the proposal sketched out by the right hon. gentleman opposite, but which has been too recently put before us to admit of discussion at this moment. Lastly comes the idea—which I believe is finding more and more favour among the Irish clergy, though I am bound to say that I do not think it is one that a reformed Parliament would be likely to adopt—the scheme, I mean, for leaving untouched the Protestant endowments as a whole, but at the same time to get rid of the scandals which everybody admits to exist. Here there are five, not to say six projects, all differing in essential points, all supported probably by a respectable minority in the country; and yet we are to be asked to plunge into the matter at once and pledge ourselves to a particular course, when it is perfectly clear that the public opinion, as yet, is quite undecided as to which of these plans should be adopted. (Cheers.)

Even if the resolutions were carried, what was to be done then? There could be no legislation this year except that required to carry out the two last resolutions, which was no legislation at all. They might pledge this Parliament which must come to an end almost immediately, but they could not pledge the new constituencies, who must, as a matter of course, take up this question *ab initio*. Reiterating his objections to the unpractical character of the resolutions and the impossibility of taking action on them now, or of pledging the Parliament of the future, Lord Stanley deprecated this particular mode of raising the question—

Are you really afraid that the new Parliament will neglect or ignore the question of the Irish Church? No man will rise here and with a grave face express that apprehension. The House knows perfectly well that under any circumstances, with any Government in power, it must be one of the first questions—probably the very first—which will attract notice from the House of Commons of 1869. (Opposition cheers.) Then, what is it you fear? Can it be that the apprehension entertained on that bench is not that nothing will be done, but that something will be done? That opinion will declare itself in the constituencies, that the necessity of action will be felt, that the Legislature will take the work into its own hands, and that Liberal leaders, if they do not preoccupy the ground now, will not be able to claim the initiative on which they rely for their popu-

larity and power? If so, I can't deny that they have good personal and party reasons for what they are doing—(Hear)—but it is a little hard that all the business of the session should be interrupted, not to forward a public object, but to furnish the Liberal party with an election cry—(cheers)—that of Reform having ceased to be available. (Continued cheering.) I won't say the course taken is unprecedented; we have not forgotten the Appropriation Clause—(Hear)—which is not exactly the brightest page of Whig history—(cheers); and some may remember the resolution of June, 1859, framed by the same experienced hand, and which ended, no doubt, in a transfer of power, but ended, also, in shelving the Reform question effectually for the next seven years. (Hear.) Are you quite sure that these two precedents are desirable ones to follow, or that a third repetition of them will form the most dignified and desirable conclusion for the Parliamentary system of 1832? There is one part of the question on which I will touch, only for a moment, in passing. I would ask how far the language and conduct of those who lately were Ministers accords with that they held when charged (as for the greater part of the last generation they have been) with the responsibilities of power. I give my right hon. friend the full benefit of his personal defence—though I don't think, by the way, that defence quite squares the case of some speeches which I have heard from those who held office with him, notably one from the right hon. member for Morpeth (Sir G. Grey) no longer ago than 1865, to which I suppose the right hon. gentleman assented, at least he did not dissent from it. (Hear.) I admit that in these days events move rapidly, and that in such matters we all have to make allowances for one another. (Opposition cheers.) But I do say that when a change of policy is conscientiously adopted—that there has been a change no one can deny, and I certainly will not say it is not conscientious—it ought, if only as a matter of prudence, not to assume a shape in which, by outside observers, it is likely to be confounded with an electioneering manoeuvre. For thirty years gentlemen opposite have had this question before them; and what have they done, or attempted to do, during that time? By their own confession they have done absolutely nothing at all. (Cheers.)

As to this being a message of peace to Ireland, would it be so received in the North?

You have in Ireland one and a-half millions of Protestants, Presbyterians and members of the Established Church, all, I apprehend, feeling alike on this matter. (Loud cheers.) They may have their faults; but with all their faults they are by far the most energetic and active parts of the Irish population. (Cheers.) These resolutions have undoubtedly come upon them by surprise, and if they pass I am afraid you will have created in their minds a feeling of rage and resentment—(loud cheers)—that will go among many of them, in a country where passion runs high, very near to disaffection.

He denied that Mr. Gladstone's proposal would conciliate the Roman Catholic peasantry.

Behind the Church is the land question—(loud cries of "Hear, hear," from both sides of the House)—and rely upon it that the land question, in the mind of an Irish tenant farmer, means something very different from what it does when discussed in this House. (Hear, hear.) Behind the land question, again, is the education question, on which your allies of to-day will be your most determined opponents to-morrow—(cheers); and behind them all lies a difficulty more grave and permanent than any—a difficulty felt at this moment in almost every civilised country in Europe, the difficulty of reconciling the modern, the Protestant, the liberal (using that word not in any party sense) idea of administrative and social arrangements with the totally different notions of both which are held by a devotedly Catholic community under the influence and guidance of its clergy. (Hear, hear.)

He did not propose to go at that time into the question of what he individually thought ought to be done in the matter of the Irish Church. (Loud cheers from the Opposition, and counter cheers from the Ministerial benches.) There would be plenty of opportunities for that. (Hear, hear.) His amendment had been described as "dilatatory and dangerous."

We affirm two propositions—one of which I conceive to require no proof—namely, that some modification, be it what it may, in the status of the Irish Church Establishment is to all appearance inevitable; the other, that for which I have been arguing, that the question is one for a future and not for the present Parliament to settle. With regard to the verbal criticism expended upon the amendment, I should be quite prepared to defend my own English, if it were worth while occupying the time of this House in so doing. But, whatever verbal criticism you may pass upon the earlier portion of the amendment—striking out of consideration, if you will, the first clause—it does not affect my argument. We are all free to form our own judgment as to what will, or may, or ought to happen in the future; but the practical proposition remains, and it is on that that the vote of the House will be taken. We deny the expediency of dealing, or rather of attempting to deal, with the question which you bring before us in the present Parliament. Then it is asked, "Why not meet the motion by a direct negative, or by the previous question?" Simply for this reason: either one or the other of those courses would imply, or might fairly be considered as implying, that we objected to this question being dealt with at all, in any form or at any time. And that is a misconception against which we reasonably desire to guard. (Hear, hear.) We say that the work of the session is quite sufficient for the session. (Cheers.) Whenever action shall appear to us necessary and possible we shall be ready to tell you how we are prepared to act. But our case is that at present action is neither necessary nor possible; and that being so, we will not by premature propositions or vague assertions of opinion fetter our own discretion in the future, or interfere with the judgment of a reformed House of Commons. That is our position, which we submit with some confidence both to the judgment of the House and of the country. (Loud cheers.)

For some time during the dinner hour several minor speakers occupied the House, there being hardly more than twenty present. Mr. E. A. LEATHAM made his first speech since his return to the House, which was effective; Mr. O'NEILL urged that the resolutions would violate the Act of Union;

Mr. POLLARD URQUHART that the Tories should meet the resolutions with a manly negative; and Mr. BAILLIE COCHRANE continued that the third of them was an infringement of the royal prerogative.

A creditable effort was made by Mr. MONCRIEFF to infuse more life into the debate during the dreary interval between half-past seven and ten; and, as he is used to address only twelve men who can't cheer, his energy did not seem to be dashed by the paucity at first of his hearers, who, however, went with him very well, and increased considerably before he concluded.

Lord CRANBORNE then rose, and in his first sentence he indicated hostility at once to Mr. Gladstone and to Lord Stanley; the former for his sweeping policy, and the latter for dealing only with petty differences and excuses for delay. In somewhat transcendental strain he avowed his intention to hold to the principle of connection between Church and State, and denied that the disestablishment of the Irish Church could bring peace to Ireland. It would provoke certain and bitter enmity. (Cheers.) That being so, he thought there were once again going to be a united party contending for a great principle, and ready to make sacrifices for it, and if it needs be, carry it before the great tribunal of the nation. In that anticipation he had been disappointed:—

We have had, instead, nothing more than the ambiguous utterances of a more than Delphic oracle. ("Hear, hear," and laughter.) We have had this amendment commented on in a speech from which I defy the most acute critic to extract any idea of the future policy of her Majesty's Government. (Opposition cheers.) Now, what is this amendment? I confess when I first heard it I listened to it with great suspicion, and that suspicion has not been at all lulled by the speech by which it was recommended to us. The amendment commences thus:—"That this House, while admitting that considerable modifications in the temporalities of the United Church in Ireland may, after the pending inquiry, appear to be expedient." Now, what are "modifications of temporalities"? ("Hear, hear," and laughter.) The English of this resolution has been commented upon before, but I confess that I am utterly unable to understand this particular phrase. It can only mean one thing. I put it to any landed proprietor in this House what he would think if any person came to him and proposed to introduce modifications into his landed estate. ("Hear" and a laugh.) Or what would a gentleman think who, upon the high road, was requested by a man on the other side of the hedge to permit him to make modifications in the ownership of his parse. ("Hear" and laughter.) For my own part I can only describe by using the words of which it is composed. It means the "modification of the temporalities." ("Hear, hear," and laughter.) The phrase may cover anything or nothing. It may mean giving to Belfast what is taken from the South; or it may mean modifying the temporalities out of existence altogether. There is absolutely nothing in the phrase to tell us what it means. But this is a concession. The House is said to be perfectly incompetent to pronounce upon any great question, yet it is held by her Majesty's Government to be perfectly competent to pronounce an opinion that modifications are to take place in the temporalities of the Irish Church. But, going a little further, we are told, "That any proposition tending to the disestablishment or disendowment of the Church ought to be reserved for the decision of a new Parliament." Is any hon. member able to tell me that disestablishment or disendowment is excluded by that proposition? Some years ago a very eminent gentleman (Mr. Miall) made a proposition in this House that all the temporalities of the Irish Church should be applied to lunatic asylums and roads, and I should like to know whether there is anything in this amendment which should exclude the proposition from the *répertoire* of her Majesty's Government. (Cheers and laughter.) The noble lord raised some objections to the resolution of the right hon. gentleman the member for South Lancashire because they only contained the word disestablishment and not disendowment, but I confess I should have wished the noble lord had confined himself to the use of the latter word and had left the former alone. (Hear, hear.) We could not gather much from the speech of the noble lord in reference to the future policy of her Majesty's Government, but he certainly said one thing that filled me with astonishment. He discussed the various alterations and treatment that might be applied to the Irish Church, and, in doing so, he talked of the solution of the connection between Church and State, of the exclusion of the bishops of the Irish Church from the House of Lords, and he described the name of the Established Church of Ireland as a mere empty title. That is the way in which the Foreign Minister of a Conservative Government is prepared to discuss the disestablishment of the Irish Church. (Cheers.)

But then they had the letter to the Earl of Dartmouth, affirming the "sacred union of Church and State" which, in the opinion of Lord Stanley, was little better than an empty title. How were these conflicting authorities to be reconciled? The praises bestowed on the Irish Church by the Home and Irish Secretaries didn't yield him much consolation as to its security.

I cannot forget last year—(loud Opposition cheers)—I cannot forget that last year Secretary of State after Secretary of State pledged himself to a restricted franchise; that one affirmed (that he could not consent to household suffrage, and another declared upon his honour that nothing could induce him to assent to the policy of the hon. member for Birmingham; and yet, in two short months, all these pledges were mere waste paper, and were absolutely repudiated by the action of the very men who had given them. (Cheers.) Therefore, while, giving the right hon. gentleman credit for sincerity in the views they have expressed, I am utterly sceptical of their power to restrain their erratic leader. ("Hear" and laughter.) And I am bound to say that the right hon. gentleman will have language of his own which he can quote in support of whatever policy he may feel disposed to adopt, for it is part of the political skill of the right hon. gentleman to be able to refer to phrases of his own in favour of any course he may deem it advisable

to take. ("Hear, hear," and laughter.) For instance, if it should suit him to take the Protestant line, here is the Dartmouth letter; should it suit him to take an opposite course, he can always refer to his speech of 1844, the spirit of which, as I heard him declare the other evening is still right. ("Hear, hear," and renewed laughter.)

In 1865 Lord Stanley had seconded a resolution which, like this, made general admissions and pleaded for delay, and the end of it was household suffrage. And he predicted the result of carrying this amendment would be next year—

If we are to judge by what has happened before, the result will be that those gentlemen from the north of Ireland who are especially anxious for the maintenance of the Established Church in Ireland exactly as it is will find themselves much as we who were in favour of restricted borough suffrage were last year—they will probably find themselves voting very humbly next year in the wake of the right hon. gentleman for the total disestablishment and disendowment of the Irish Church. (Cheers, and "Question.") I have seen the process once, and I do not want to see it again. (Loud cheers.) It is quite clear that this ambiguous resolution would not have been brought forward by any Minister unless they had no policy to bring forward, or had only a policy which they dared not propose. (Renewed cheers.) If it were otherwise it would be easy enough for them to state on what principle they intended their policy to rest; it ought to have nothing to do with any inquiry, for the questions to be decided are not dependent upon inquiries. The general facts are already perfectly well known, and if the Government refuses now to tell us what they intend to do, you may depend upon it that there is something behind which they do not wish us to know anything about. (Cheers.) I cannot help feeling that this is one of the motives which, to use the expressive words of the hon. member for Nottingham, are constructed on the principle of "cross-fishing"—that the motion is one which is intended to fish on both sides of the House. (Cheers.) It whispers to the gentlemen from the north of Ireland, "Vote for me; I am the champion of the Protestant Church. I am seeking for delay in order to secure your interests." It whispers to other hon. gentlemen, "Vote for me; I am educating my party—(loud cheers and laughter)—and the moment that the process is complete, all of our wishes shall be fulfilled." (Renewed cheering.) And I have no doubt if I could unveil the secrets of the lobby, we should find gentlemen professing to speak, but I hope falsely, in the name of the Government, whispering suggestions of this kind in accordance with the respective views of those whom they address. Now I hope I may not be mistaken. I do not pretend to predict the probable course of the right hon. gentleman at the head of the Government. (Cheers and laughter.) I should as soon undertake to tell you which way the weathercock would point to-morrow. (Renewed laughter.) It may be that the gentlemen who are taken by this device will find that the pea is not always under the same thimble—(a laugh)—and that the hopes they have been led to entertain will be frustrated. It may be that hon. gentlemen on this side of the House, if they vote for this motion and carry it, may next year find themselves in the condition we found ourselves last year—that by their party allegiance they have contributed to the very result they desired to avoid, and to the destruction of those principles to which the whole of their political life has been devoted. (Cheers.) I cannot help feeling that such proceedings, such a system of management, are unworthy of the House of Commons. (Cheers.) It is to the Executive Government that we have to look for guidance.

It was the duty of the House of Commons to select those Ministers in whom it placed trust, and as long as it placed confidence in those Ministers to receive the policy which they might announce.

I know that with a certain number of gentlemen on this side of the House this amendment is popular. I have heard it spoken of as being very clever. (Laughter.) It is clever, Sir; it is too clever by half. (Laughter and cheers.) If the Government intend to conduct the Irish Church to a painless death, this is, probably, the best way to secure that result; but if they propose to defend and adhere to the principles contained in the letter to which I have alluded, it is the very worst way to attain the object they have in view and to revive the enthusiasm of the people. If you wish to support the Church, you must come forward and fight in the light, and not shelter yourselves behind ambiguous motions and dilatory pleas. (Loud cheers.) I admit that the right hon. gentleman opposite has spoken to-night with perfect candour and openness in expressing his opinions, and I would reciprocate that candour by telling him that I shall meet his motion with a straightforward and direct negative. But I cannot support an amendment of which the object, as it appears to me, is merely to gain time—merely to retain the cards in the hands of the Executive that they may shuffle them as they like—(Hear, hear)—merely to enable them to repeat on the Irish Church the process which they last year applied to Reform—merely to enable them to utilise great questions of public policy and matters which excite the feeling of the people out of doors to the utmost for the purposes of party and the maintenance of a Government in place. (Hear, hear.) I think that such tactics are not honourable to the House of Commons, nor honourable to the Government which resorts to them; and, while earnestly resisting any attack upon the principle of the Established Church, I say that, in the interests of that principle, in the interests of the Irish Church, in the interests of all those convictions which the Conservative party has ever entertained, it does not seem to me wise, it is not fair, it is not creditable, to lay upon the table of the House, and to take issue upon, an amendment such as this. (Cheers.)

Mr. LAING supported the resolutions, but feeling that it would be impossible to give them practical effect this year, he intimated that if they were carried he should move an amendment deferring further action until after an appeal to the new constituencies.

The SOLICITOR-GENERAL, while not shrinking from condemning the resolutions themselves, argued that the House ought not now to pronounce an opinion upon them. But for the proposal to follow them up by legislation, the second resolution would be illegal and the third unconstitutional, and the Queen, he

contended, ought not to be asked to do anything contrary to her Coronation oath by the mere vote of one House of Parliament. He admitted that considerable modifications were needed in the Irish Church, but he never would be a party to the policy of the resolutions.

Mr. LAWSON defended the legality of the second and third resolutions, showing that they followed the language of the Church Temporalities Act. He entered at length into the usual arguments for and against the Irish Church, and advocated its disestablishment in its own interest, and as the only means of placing political and social relations in Ireland on a sound basis.

Just before midnight the debate was adjourned on the motion of Mr. HARDY.

On the Mutiny Bill Lord ELCHO made an unsuccessful attempt to restore to the preamble the words struck out the other night, declaring that our army is maintained "for the preservation of the balance of power in Europe"; and the Marine Mutiny Bill was amended in conformity with the amendment carried the other night by Mr. Otway on the Mutiny Bill, by the insertion of the proviso that marines on shore shall not be liable to corporal punishment in time of peace.

Some other orders were forwarded a stage, and the House adjourned at half-past twelve o'clock.

Postscript.

Wednesday, April 1, 1868.

YESTERDAY'S PARLIAMENT.

The Lords last night, on the invitation of Lord MALMESBURY, agreed to abolish in all ordinary cases the right of voting by proxy. This plan of voting can only be resuscitated, with the consent of the House, after a notice twice as long as that now required to be given for the suspension of standing orders. Several bills were put forward a stage.

In the House of Commons, the Mutiny Bill and the Marine Mutiny Bill were respectively read a third time and passed.

THE IRISH CHURCH.

The adjourned debate was resumed by Mr. HARDY, who commenced by referring to Lord Cranborne's attack, and, amid loud cheers from the Ministerial benches, reminded him that he had gone with his late colleagues a long way on the path of reform last year, and had fallen away, not on the lowering of the franchise, but on the question of "checks," which were defeated, not merely by the Opposition, but by a large body of the Conservative party, and he taunted him with having himself deserted principle for expediency in the matter of Church-rates. The Reform Act of last year was not all that he could have wished, members of a Government and of a party were compelled to compromise many opinions for the sake of unity, and the compromise then made was not of principle but degree. Dealing next with Mr. Gladstone's assumption of consistency, he retorted that, whatever his secret opinions might have been for the last twenty-five years, his public professions were all in favour of the Irish Church. As a comment on his claim to have warned his constituents in 1865 that his mind was changing, he read a passage from a letter (the genuineness of which Mr. Gladstone, though challenged, did not deny), written during his last contest in Oxford, in which he had spoken of the Irish Church question being remote, and not likely to be one of practical politics for some time to come. Mr. Gladstone's change, therefore, was unexpected, and had taken the whole country by surprise. Passing to the main question, Mr. Hardy, admitting at the outset the competence of this Parliament, maintained that the Irish Church was part of the compact of the Act of Union, that its abolition would alienate the Irish Protestants, and that there was no emergency calling for such a sacrifice. He controverted *seriatim* the arguments of Mr. Gladstone that it would not injure Protestantism, would be no invasion of the rights of property, and would not lead to an assault on the English Church, and, criticising the resolutions, he objected that they gave no hint of the plan of disestablishment; that they said nothing about what was to be done with the confiscated revenues; and that they held out no hope that they would effect the pacification of Ireland. They were vague, precipitate, untimely, unsettled everything and settled nothing, and the consent of the House of Lords ought to be asked before proceeding further on this dangerous and revolutionary path. Explaining the intentions of the Government, Mr. Hardy said that if the amendment were defeated they would oppose the resolutions. As to the future, though they would give no pledge, if the Commission of Inquiry into the revenues of the Irish Church showed changes and modifications in the Establishment to be necessary they would make them fearlessly and indifferently. Further than that, Mr. Hardy, speaking for himself, said with great emphasis, amid loud cheering, that he would not go. He would be no party to the disestablishment of the Irish Church, or, if he changed his opinions, he would prove his sincerity by resigning his post. The conclusion of Mr. Hardy's animated and decided speech was enthusiastically cheered by the Ministerialists.

Mr. GOSCHEN replied to Mr. Hardy in a speech which was not very effective. With his cessation came the usual seven o'clock "hiatus," and Mr. PERL DAWSON, Mr. McCULLAGH TORRENS, and other members who appear to be able to ignore listeners, were left to waste their remarks in a Parliamentary desert.

Amongst the self-denying speakers was Mr. CARTER, the new member for Coventry, who spoke well, judging from the way in which the House treated him, and who gave in his adhesion to Mr. Gladstone's motion; and Serjeant ARMSTRONG, who was so energetic and profuse of semi-forensic humour as to keep the small assemblage in a tolerably animated state. Speaking from his hat, Colonel STUART-KNOX eulogised Mr. Hardy's "glorious" speech, which he hoped to hear confirmed in every word by the Premier; and talked of cowardly attempts to induce a breaking of the Coronation Oath, of spoliation and robbery. Somehow or other it came about that after Mr. SCHAMBERG had been speaking for a little time there were sounds in the House which called up recollections of Mr. Whalley's receptions; and a specimen of the interlocations was to be found in an emphatic exclamation from Mr. OSBORNE, of "What nonsense!" At the very favourable hour of ten, Captain WHITE, member for Tipperary county, was able to deliver a remarkable maiden speech, characterised by point, arrangement of matter, fluency, and excellent elocution.

The ATTORNEY-GENERAL for Ireland followed, and vindicated the legal and prescriptive rights of the Irish Church.

Mr. BRIGHT commenced by remarking on the considerable change, if not of view, at least of expression, which had characterised the debate. Even Lord Cranborne had seemed to admit that the time was near at hand for surrendering his cherished principle of an Establishment, while the Government spoke with a different voice from night to night. Mr. Hardy—in a speech which Mr. Bright complimented highly—had answered Lord Stanley, and on Thursday, probably, Mr. Disraeli would answer Mr. Hardy. This was the result of Government by a minority, on the inconveniences of which Mr. Bright dealt with great felicity. The result was confusion and chaos; there was really neither Government nor Opposition—the Ministerialists could neither support their own views nor adopt those of the Opposition. Having discussed at some length the general question, and illustrated the intolerable hardships of the Irish State Church, Mr. Bright said that the Church of England was not suffering from the assaults of the Liberation Society, but from a very different complaint—(Hear, hear)—an internal complaint—(much laughter)—viz., a prevalence of zeal.

Whenever zeal creeps into a State Church it takes entirely different forms—one form strongly Evangelical, another strongly High Church or Ritualistic; and these two species of zeal work on and on in opposition until finally there comes a catastrophe. And then it is found that it is not Mr. Miall and the Liberation Society—although they have prepared men's minds not to dread the consequence when it really does happen—but that it is something within which causes the disruption of the Church. The Scotch disruption did not take place through any assaults from without, but solely owing to differences within. And if you could keep the whole Church of England perfectly harmonious within its own borders, it would take a very daring prophet to appoint the time when it would be disestablished.

Reasoning gently with the Ministerialists, Mr. Bright endeavoured to persuade them that this disestablishment was not more serious than Free-trade, Reform, and other changes which they had once resisted and had since found to be mere hobgoblins, and after an emphatic and significant disclaimer of party and personal motives, he concluded with an eloquent exhortation to them not to close their ears to moderate counsels, and not to increase the discontent of Ireland and play the game of the Fenians by refusing this great act of justice.

The debate was then adjourned, on the motion of Mr. ROXBURGH (Mr. Lowe rose with him to make the same motion), until Thursday.

The House adjourned at five minutes to twelve o'clock.

The death of Mr. Edward Jesse, the naturalist, is announced.

William Worsley was executed yesterday in front of Bedford Gaol for the murder of William Bradbury at Luton. He made a full confession of his guilt. The scaffold was hung around with cloth, and when the drop fell the dying man was lost to the view of the crowd.

WORKING MEN'S MEETING ON THE IRISH CHURCH.—A great meeting of working men was held at the Freemasons' Hall last night, in support of Mr. Gladstone's resolutions on the Irish Church. Mr. George Potter presided. The resolutions passed were to the effect that the Irish Church—and, indeed, all religious bodies in Ireland—should be at once disestablished and disendowed, that every Liberal member should be called upon to support Mr. Gladstone's resolutions, and that a petition in favour of the adoption of the resolutions should be signed by the chairman on behalf of the meeting, and sent to the House of Commons. There were faint signs of opposition, which were soon put down. A similar meeting has been held at Shrewsbury.

THE ST. ALBANS RITUAL CASE.—Although the official monition cannot be served for fifteen days from the sentence, the practices condemned will, it is understood, be at once discontinued.

THE RIGHTS OF WOMEN are fully recognised in parochial if not in Parliamentary affairs. On Saturday Mrs. Sarah Wooster was appointed by the Aylesbury magistrates to the offices of overseer of the poor and surveyor of highways for the parish of Illmire; and last year four women filled similar offices in the Aylesbury district. Among other places for which it has been held that women are eligible are those of high chamberlain, high constable, common constable, sexton, and returning officer at an election to Parliament.

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WEDNESDAY, APRIL 1, 1868.

SUMMARY.

THE great debate on the Irish Church commenced on Monday, when Mr. Gladstone moved and expounded his three resolutions in a calm and dignified speech upon which we have commented elsewhere. The Liberal party were enthusiastic in support of their leader—their loyalty and decision having been greatly strengthened by the demonstration made on Saturday at the dinner given to Mr. Brand, the late "whipper-in." Lord Stanley promptly accepted Mr. Gladstone's challenge by moving an amendment in favour of postponing the subject for the decision of a new Parliament, but "admitting that considerable modifications in the temporalities of the United Church in Ireland may, after the pending inquiry, appear to be expedient." His Lordship explained his amendment in so broad a sense, and stated so emphatically that he was unable to defend the Irish Church as it is, that the cordiality with which he was at first received by the Ministerial benches, soon subsided into a cold and almost resentful silence." The dissatisfaction created by Lord Stanley's speech was heightened by Lord Cranborne's caustic attack on the Government. His Lordship expressed profound regret that through the cowardice or insincerity of the Ministry, no principle had been laid down round which the Conservative party could rally, and repudiated the ambiguous utterances of a more than Delphic oracle. He asked, amid the cheers of the Conservatives, whether the party were to be guided by the Prime Minister, who had declared in favour of "the sacred union of Church and State," or by the Foreign Minister, who made light of that principle in the case of Ireland. There might be honest supporters of the Irish Church in the Cabinet, but could they restrain their "erratic leader," who, through the amendment, promised his followers that that institution should be preserved, and whispered to the Liberals, "I am educating my party"? The first day's debate closed with the conviction that the Government had lost ground, and was weakened by internal dissensions.

Last night, Mr. Hardy restored the confidence of his party by a determined "no surrender" speech, in complete antagonism to that of the noble mover of the amendment. The Home Secretary, with the most enthusiastic approbation of the Tories, insisted upon the inviolability of the property of the Irish Church. He declared that he did not assent to the abstraction of any part of its endowments, or if ever, by dire mischance, he should be forced to acquiesce in an act of spoliation which he abhorred, he would yield only under compulsion, and would never, in the capacity of a responsible adviser of the Crown assent to any violation of the compact with the Irish Church. Mr. Hardy's uncompromising declaration was, with Mr. Bright's humorous and striking speech, the principal feature of last night's debate. Whether Mr. Disraeli will side with Lord Stanley or Mr. Hardy, or endeavour dexterously to steer between them, remains to be seen.

The debate may close to-morrow night, but will certainly terminate on Friday. The Opposition have abundant reason for confidence. The whispers of disunion have ceased as the discussion has proceeded. Mr. Watkin has felt it expedient to abandon his threatened amendment, and Mr. Laing to explain his away. No threats of a penal dissolution are any longer heard; instead of a Liberal secession, there is the prospect of a Tory "Cave"; and there is every reason to expect that Lord Stanley's amendment will be rejected by a large majority, and the first of Mr. Gladstone's resolutions triumphantly carried. If Mr. Disraeli's Cabinet should survive this disaster, it will only be in order that

the business of the Session may be the more speedily despatched. The Liberals are more emphatically than last year in power, if not in office, and will be able to go to the country with a programme which, if the new electoral body is true to itself, will insure the downfall of the Irish Church, and the advent of a strong Liberal Ministry.

The Royal Commission on the state of the Neutrality Laws have completed their labours, and arrived at a unanimous decision. This interesting information was communicated to the House of Lords on Friday, in the course of the discussion raised by Earl Russell, who took occasion to avow that his opinions on the Alabama claims remain unaltered, and that British dignity was endangered by the concessions that had been offered to the United States. But his lordship met with little sympathy, and his special pleas and rigid ideas were effectively combated by the Lord Chancellor, who stated that the Government were only awaiting Mr. Seward's decision as to the composition of his proposed Commission, to renew the negotiations on the Alabama question.

The Horse Guards have deemed it prudent to bow unreservedly to the decision of the Commons last week for the abolition of flogging in the army; and Sir John Pakington, who last year evaded the vote, now promptly acquiesces. On Monday night, Lord Elcho wanted the words struck out of the preamble of the Mutiny Bill, "And for the preservation of the balance of power in Europe" to be re-inserted; but the House laughed at his request and his appeal to Lord Palmerston's memory. Marines have also been placed on the same footing in regard to flogging as ordinary soldiers. Thus a long-contested question has been satisfactorily settled, and a stigma removed from the British "services."

King Theodore is preparing to make a stand with his army of ten thousand men, and such artillery as he possesses, on the plateau of Talanta, in front of Magdala, and possibly by this time Sir Robert Napier, with his compact force of 4,000 men, may have tried conclusions with his Abyssinian foe, whose resources are only dimly estimated. It would be quite in keeping with the character of the African potentate to place the prisoners in front of his army. Mr. Rassam, indeed, is said to fear such a summons to the royal head-quarters. But the opinion prevailed among the officers of the expedition, that if Theodore should attempt to fight, his troops would desert him as soon as the chance offered of an escape to the British camp. Barring unexpected obstacles, such as defective commissariat, the *Times* hopes that the object of the expedition will be effected in time to allow a return to the coast before the summer rains.

The term of the present French Corps Législatif has nearly expired, and the Chamber having completed the discussion of the principal measures of the Session—the Bills for regulating the press and public meetings, leaving only the financial question—it becomes a question whether it should not be forthwith dissolved. The subject was considered at a special council on Sunday, but the reports of the prefects are said to be unfavourable. So strong is the popular dissatisfaction at the military armament scheme, even in some of the rural districts, and especially with the enrolment of the Mobile National Guard, that the Emperor has come to the conclusion that he might go farther and fare worse. The general election is therefore postponed, and the Government is prepared to run the gauntlet of a damaging debate on the budget.

"We will not become Prussians," was the ominous cry of the riotous population of a district of Bavaria ceded to Prussia, when required to be enrolled in the Landwehr, and whose objections were only overcome by military force. This incident, coupled with the objection of the Wurtembergers to send deputies to the Commercial Parliament, shows that Count Bismarck has formidable difficulties and prejudices to overcome ere Southern Germany can be induced to enter the Northern Confederation. The military forces of these States are nominally at the disposal of King William for defensive purposes, but the inhabitants have a wholesome horror of being Prussianised, and of being drawn away from their occupations to serve under the Prussian Eagle. German unity in its widest sense, is still no more than a dream of the future.

The prosecution of President Johnson before the United States Senate began on Monday, when the case against him was opened by Mr. Butler. It seems probable that, with the view of shortening the trial, the impeachment managers will restrict themselves to the facts arising out of the removal of Mr. Stanton, which involved a manifest violation of the letter of the constitution. On this narrow issue Mr. Johnson,

without having it in his power to prolong the proceedings, may be speedily convicted and deposed from office. But we are much in the dark on the subject. The Atlantic telegraph is communicative enough at New York, but delivers only the most meagre messages at Valencia. The House of Representatives seems determined, in American phrase, "to put the thing through"; and Mr. Wade is said to have waived his claims to succeed Mr. Johnson in the Presidential chair in favour of Mr. Colfax, the Speaker of that assembly, under whose auspices Congress would be able to carry out its work of reconstruction regardless of Southern protests and the decisions of the Supreme Court.

THE DEBATE.

THE debate on the Irish Church in the House of Commons, begun on Monday, has reached its midway stage—but, for reasons of convenience which will be readily appreciated, it seems preferable to confine our observations just now to the speeches of the three members who fairly represent the only three courses possible in the present state of things—that, namely, of the Right Hon. W. E. Gladstone which leads straight to the disestablishment and disendowment of the Irish Church; that of Lord Stanley, which initiates a policy of evasion and delay; and that of Lord Cranborne, which opens the way to frank, manly, uncompromising opposition.

Mr. Gladstone rose to the height of the occasion. In saying this we refer not so much to the rhetorical excellence of his speech, towering and commanding as it was, as to the proof which it affords of his statesmanlike ability and determination to grapple with the evil which has been so long the shame of the country, and to put an end to it once for all. Mr. Gladstone is no Whig. He was not reared in their school. He has not caught their traditions. He does not rejoice in compromises. Having made up his mind to deal with a question which many successive Administrations have been contented to deplore and let alone, he goes by the directest possible route to the best possible end. It does not consist with his truthfulness and sincerity of mind to attempt to balance one bad institution by the creation of others. Convinced that it ought not to be, he resolves that, so far as his political influence can avail, it shall cease to be. The policy which most commends itself to his sense of justice, is that which is most complete—not that which will look best, but that which will do most—not that which will best please and serve his party, but that which, in his deliberate judgment, will be most worthy of his country. To us, we confess, it is an unspeakable satisfaction to find that the goal of his efforts is precisely that which calm, unbiassed, dispassionate reason is sure to approve. We rejoice not only that we know whether he is leading us, but that he points the way to the issue which we have all along desired to reach. In ignorance of most of the details with which, when the proper time comes, he will fill in the outline of his proposals, we can accept that outline with unhesitating and implicit confidence, satisfied that in carrying out the great principle of the policy he has announced, he will be as jealous of its integrity as we could be ourselves. And of this, we think, every part of his speech gives full assurance. His soul is in the work, and, guided by the past, we have a right to be confident that he will go through with his grand enterprise as we would have him to do.

Some persons will be disposed to think that Mr. Gladstone's compensatory scheme, as sketched in his speech on Monday evening, must be too indulgent to the Church about to be disestablished, inasmuch as according to his own calculation, he will leave with her as much as three-fifths, perhaps even two-thirds, of the property she holds. For our own part, we grudge her nothing which may be given to her on the score of what is just or considerate. Very few persons, we would imagine, would wish that the life interests of the dignified or beneficed clergy should be sacrificed, and taking those life interests as on an average equivalent to fifteen years purchase will go far to account for the proportion which the right hon. gentleman intimated as likely to be retained. Nor, we think, can we fairly demand that advowsons held as private property should be extinguished without giving an easily-ascertained market price for them to their owners. They are not, however, numerous in Ireland, being barely a sixth of the whole. To the Protestant Episcopal community in Ireland, it has always been contemplated to give up the church edifices, wherever an engagement is made to keep them in repair, nor shall we, at any rate, quarrel with their keeping the manse,

which, if sold, would yield no great pecuniary return, and would necessarily occasion needless waste of property. It seems to us no more than equitable, and we have again and again given expression to our opinion, that recent benefactions made with a special view to the advantage of the Protestant Church should be considered as her own, and not diverted from the purpose intended by the donors. To the hint thrown out by Mr. Gladstone that "possibly, some regard ought to be paid to those who had devoted themselves to professional studies, in the hope of enjoying those (ecclesiastical) emoluments," more serious objections may be offered—but, inasmuch as the suggestion was first made by ourselves some years since, in connection with any prospective disestablishment of the Church of England, we have no desire to oppose the concession. Practically, no doubt, it will be found extremely difficult to carry out. Thus far, then, we have no exception to take to the right hon. gentleman's proposed alleviations of the severe operation he has undertaken, with the assent of the country, to perform. We should be captious indeed were we to find fault with what so exactly squares with our own reiterated admissions. The end in view has always been regarded by Liberatorians as mainly to be sought for religious and political reasons. Its pecuniary aspect pales into insignificance in comparison with those which relate to the social and political tranquillity of Ireland, and with the enfranchisement of the Church from State patronage and control. We are not intent upon driving a hard bargain, nor are we inclined to fritter away a great principle by a species of bribery. We cannot therefore, speaking for ourselves, refuse to ratify Mr. Gladstone's propositions.

Of Lord Stanley we sincerely grieve to say a word in disparagement, but the position into which he has suffered himself to be thrust is so unworthy of him that the silence of his friends would evince towards him less respect than their censure. Truly, "evil communications corrupt good manners." The noble lord is none the better for the company he is obliged to keep. A clever party speech in favour of a tricky party manoeuvre comes with an ill grace, though not, we are sorry to say, for the first time, from his lips. The amendment he submitted, besides being illogical, was, as Lord Cranborne remarked, with the sternness of a man in earnest, "constructed on the principle of cross-fishing. It was intended to fish on both sides of the House." The country will probably agree with him.

The noble member for Stamford indicated a far better policy. "If they wished to be supported they must go forth and fight in the light; they must not lurk behind ambiguous phrases and dilatory pleas." His closing sentence was very emphatic. "Such tactics were not honourable to the House of Commons, they were not honourable to the Government which adopted them, and, while earnestly resisting any attack upon the principle of an Established Church," he said that "in the interest of that principle, in the interest of the Irish Church, in the interest of all those feelings which the Conservative party had ever upheld—it did not seem to him to be wise, it was not fair, it was not creditable, to lay upon the table of the House, and to take the vote upon an amendment such as this."

THE UNIVERSITIES.

"THE swift advances of public opinion in more than one direction are daily baffling political foresight, and undermining the very foundations of party discipline. We are all undergoing, consciously or unconsciously, a process of education so rapid that months now suffice to produce convictions which formerly could not have been matured in years." These are the opening sentences of a leader in the *Times*, which reports progress on the subject of University extension, and on no question of the day are such remarks more apposite. The idea of making the Universities in the broadest sense national institutions has taken hold of the public mind. Whether this change of sentiment be owing to the agitation of the tests question by Nonconformists, or to the valuable report of Mr. Ewart's Committee on University Extension, to pressure from without or from within, or to all these causes combined, there is the great fact that the two great Universities must irrevocably be adapted to the wants of the nation. With that sagacity and anxiety to make the best of existing circumstances which marks its treatment of ecclesiastical problems, the *Guardian* admits that Mr. Coleridge's Bill is "inevitable," and that "what Parliament wishes to do is to remove what appears to itself to be an injustice, a monopoly; it regards itself as trustee for the nation; these revenues in its

judgment belong to the whole nation, while only one religious communion enjoys them: that it considers to be a practical grievance, and it decides upon remedying that grievance." Such is in truth a candid statement by a reluctant witness of the present aspect of this question.

University monopoly is in the worse plight, because it has to encounter a double attack. Mr. Ewart is, in his way, as formidable an opponent as Mr. Coleridge. Their respective movements support each other. The abolition of tests implies University extension, and University extension can only be adequately secured by the abrogation of tests. Mr. Disraeli says it is the tacit alliance of "philosophers" and Nonconformists that has given force to the movement against ecclesiastical endowments. It is certainly the common action of Liberal University men and Nonconformists that renders inevitable the result described by the *Guardian*.

Under such circumstances the fate of Mr. Coleridge's Bill this Session is a matter of minor importance. Those who are now making a final and determined stand in favour of the Church monopoly—in which for the moment perchance they may succeed—are the same persons who are engaged in throwing down, in another direction, the barrier of exclusion. In the Oxford Congregation was carried about ten days ago, by a large majority, a statute accepting the principle that undergraduates may be allowed to keep residence in lodgings, with or without connection with a college or hall; and since then a report in favour of a similar measure has been favourably received by the Senate of Cambridge University. This is the first fruits of the report of Mr. Ewart's Committee, obtained, it is true, under constraint, but not the less tending to the ultimate result—that of throwing open the Universities. We can, therefore, claim the authorities of Oxford and Cambridge as our allies. The Lords may throw out Mr. Coleridge's Bill this Session, but the action of the resident governing bodies in both Universities, in extending the educational facilities they direct, only renders the ecclesiastical grievance more intolerable. Mr. Coleridge would overthrow the college monopoly; the University rulers are undermining it. The former brings external pressure to bear against the walls of the citadel; the latter are creating allies for him within the camp. The memorialists who have beset the Archbishop of Canterbury might have spared themselves their protest. They can gain nothing but a short respite. And after the action taken by the authorities of the two seats of learning, it is more manifest than ever that time is on the side of University reformers.

The decision referred to, prudent though it be as a concession to popular demands, is the insertion of the thin end of the wedge—a large stride towards free Universities. The introduction of the new element of outdoor students will entail a reform of the entire educational machinery of the Universities, and demand the utilisation of their vast revenues. As was abundantly pointed out before Mr. Ewart's Committee, a new social atmosphere will thereby be created, the tendency to athletic sports which has become "quite a nuisance" during the last few years, will receive a wholesome check, competition among the teaching corps will be stimulated, and education will be cheapened. Mr. Coleridge's Bill does not touch the colleges, beyond abrogating legislative restrictions to the exercise of their freedom. And the outcry raised against removing an external impediment in the shape of a clause of the Act of Uniformity is a sure indication of the rottenness of the college system as at present developed. Its defenders cannot trust even to the self-government of the colleges, but insist on Parliament preventing them from pursuing a liberal course. These mediæval institutions in truth absorb the greater part of the revenues of the Universities for comfortable fellowships enjoyed mainly by clergymen. When new blood is infused into our seats of learning these sinecures will inevitably have to be dealt with. Their doom is sealed by the new statutes referred to. Just as Mr. Gladstone's recent memorable declaration virtually decided the fate of the Irish Church, so the resolution of the University authorities to admit lodger-students necessitates the downfall of the college monopoly.

"Fifteen years ago," said the *Spectator* of last Saturday, "the Anti-State Church Society, as it was then called, was really strong. Now, its successor, the Society for the Liberation of Religion from State Patronage and Control, drags out a retiring and scarcely perceptible existence in extreme obscurity." We are not in this place going to enter upon the very superfluous task of vindicating the Liberation Society. But such an exhibition of what Lord Brougham would call "crass" ignorance of the plainest facts is peculiarly ludicrous at a time when the aboli-

tion of Church-rates is decreed, University exclusiveness is giving way, and the Irish Establishment is doomed. We should have thought the *Spectator* was sufficiently versed in contemporary politics to be aware that its statement is the reverse of the truth. The power of the Liberation Society is notoriously increasing year by year, not only because its objects are intrinsically just, but because they commend themselves to the judgment of persons and parties outside the ranks of Nonconformity. That its aims are not sectarian is shown by the adhesion of the "philosophers"; that it seeks to benefit the nation rather than any religious body is manifest by the cordial co-operation with it of the foremost thinkers and Liberals of Oxford and Cambridge in the work of University Reform. Never in the history of this country were the Free Churches more closely identified with the Liberalism of the age, and never were they able to render such zealous and effective service in promoting the legislative recognition of those broad principles of justice and freedom with which the welfare of the whole nation is bound up.

BRITISH RULE IN INDIA.

THE House of Commons has found time, amid its other duties, to give a hasty glance at the affairs of a hundred and fifty millions—that is, fully two-thirds—of Her Majesty's subjects. This remark is neither an unjust sarcasm nor mere claptrap; but the inference to which it leads is intimately associated with the question discussed on Friday night—is British rule popular in India? We glory in our Eastern Empire, we desire to be just towards it, we earnestly desire to raise it in the scale of civilisation; but we do not understand our Hindoo fellow subjects. We have a lofty disdain of their institutions, habits, and feelings; and, if we think of them at all, it is as our inferiors, who ought, without questioning, to be grateful for the blessings of European civilisation implanted in their midst.

Our self-complacency in respect to India has lately received a rude shock. A remark made last Session by Lord Cranborne, then Secretary for India, that the native system of rule, notwithstanding its many disadvantages, had a great charm—a fitness and congeniality we are unable to realise—for the population of our Eastern Empire, excited the astonishment of the Governor-General. Forthwith Sir John Lawrence sought the opinions of experienced officials in various parts of India on the subject, and their conclusions were embodied in a highly interesting series of reports which were the topic of discussion in the House of Commons on Friday. The Governor-General, in issuing his circular, expressed his own belief that the population of India were incontestably more prosperous and far more happy in British territory than under native rulers. The reports of the experienced persons consulted do not bear out this foregone conclusion. Their impressions are admirably and concisely summed up in a memorandum just published by Sir Robert Montgomery, who, as the late Governor of the Punjab, is not likely to bear hardly upon the British régime. That Indian statesman draws the general conclusion that our rule has conferred great material advantages on India, promoted prosperity, security of life and property, and repressed evils of great magnitude. But to the question whether the population feel themselves happier under our auspices, he unhesitatingly answers, "No." Those who live under a native Government, whatever its evils and abuses, "would not elect to change their condition and forfeit their nationality." "The people generally," says Lieut.-Colonel Clarke, "believe that they would be much happier under a native ruler than under the present régime. This feeling has been increasing in intensity of late years." "The gulf is increasing," says an official in one of the most recently annexed provinces, "and the people are disheartened."

After so many generations of British rule in India this result is startling and discouraging. Sir Robert Montgomery attributes it to the different sympathies and habits of the natives, to the neglect of the British Government "to accommodate itself to the tastes and genius of a simple and more imaginative race," and Lord Cranborne to the evils that spring from "over regulation." "It has now come to this," says his lordship, "that there is no despotic power in India in any one beneath the Governor-General, and his despotism must be exercised entirely through the law. The consequence is that every agent of this despotism of yours is worried, hampered, and fettered by eternal regulations. You have all the disadvantages of a system in which the people take comparatively small, if any, part in their own government, and you have not the undoubted advantage of the clas-

ticity and vigour which are given by a patriarchal system of government." British India is an Ireland on a gigantic scale, and the same remedy will have to be applied in the one case as in the other—to rule in accordance with the sympathies and wishes of the population—to develop as much as possible the principle of self-government and self-reliance.

The Hindoos ought to feel the superiority of the British *régime*, but the serious fact is that they do not. "We are losing ground in the affections and confidence of the people of India." And how can we expect any other result when we act towards them as aliens and masters, caring nothing about their affairs, and handing them over to a system of administrative centralisation foreign to their tastes, which has only served to increase the distance between the governors and the governed? We have yet to obtain the key to their hearts by identifying ourselves with their interests and idiosyncrasies. "We must first of all," says the *Times* in commenting on this interesting discussion, "recognise their feelings and habits as facts, educating them, if possible, up to higher ideas of social and political life, but not violently imposing our civilisation upon them. We must, in short, impart a greater elasticity to our system, and this can only be done, as Lord Cranborne shows, by a sacrifice of uniformity and a greater reliance on individual responsibility. It is a somewhat remarkable fact that Sepoy regiments organised upon the irregular plan, with comparatively few officers, have usually been found more trustworthy and amenable to discipline than regular Sepoy regiments. The explanation is that the officers are thrown more with their men, and acquire a knowledge of their character, the want of which no perfection of organisation can supply. If the mutiny taught us any lesson, it taught us how little the great majority of Europeans resident in India, whether civil or military, understand the native mind. Sir Robert Montgomery says that even now 'we know little or nothing of the current of native feeling,' that there are the greatest difficulties in testing it, and yet that it is absolutely necessary to provide means of testing and acting upon it. Two modes of doing so have been indicated, and no time should be lost in employing both. The one is to leave European magistrates a larger discretion and greater opportunities of intercourse with natives, the other is to associate natives more freely with Europeans in the duties of government."

PRESTIGE.

THE difference between the actual worth of anything and that which arises from its repute and name is not always easily appreciable. The rose would, indeed, smell as sweet if called by a name full of harsh gutturals instead of musical liquids. But whether our perception of its sweetness and charms would remain unaltered may be questioned. The association of names, and the imaginative fancies which they excite, lend to objects a lustre which would grow dull did the light of dreams, or of wistful memories, cease to play upon them. But not in harmonies of sound is the value of names mainly to be found. As signs capable of recalling glorious facts and deeds; of presenting images of ever-living beauty, purity, and nobility; of blending into an inspiring ideal the firmly drawn lines of the past with the shaping hopes of the future, names acquire intrinsic worth. The history in words for which Trench contends is a veritable national heirloom, which we would religiously hand down to after-generations.

The name, indeed, is but the sign—the representative of that which has an existence altogether apart from it. It is the coin to which men have agreed to attach a certain value. Yet it is of no slight consequence to gather into one suggestive word the force of human lives and historic periods, of systems of thought, and of the central truths of the moral world. Like seeds, they contain within a small compass vital germs of which the after-growth may be vast. Valuable is the talisman that shall conjure up grand ideas, forms of power, and visions of higher progress, to preserve us from lapsing into enfeebling doubts, or a despairing surrender to the hosts of evil and ignorance. Long usage lends, too, to words a certain inalienable right to be the privileged representatives of the thoughts which they convey to the mind. Particular shades of meaning become attached to them which would disappear if they did. The sound has become identified with the sense, and it would at least do violence to our feelings, even if it did not affect our mental apprehensions, to separate them. We should not relish Milton or Shakespeare "done into" modern English, any more than we

should like to see a version of the Scriptures with emendations in the style of a "literary man" of the present day. There is a form of sound words which, without being alavish literalists, we should, in some instances, desire to preserve. Thus the prestige of names, and of modes of expression, is often fairly earned, and the influence thereby exerted real and of essential worth.

The *prestige* or jugglers' sleight-of-hand tricks, from which our word prestige is derived, not unfrequently, however, represent uses to which names, more or less distinguished, are put. They serve to dazzle, to mislead, to falsify our judgment, to induce undue expectations, and often egregious self-deception. There is a reverence for rank, not without its uses, in this country which leads frequently to the erection of mischievous social distinctions, to a cramping of public action, and to an intellectual abasement not pleasant to witness. How many bubble enterprises are floated on aristocratic names, the dupes of which pay with their money for their belief in lords. It is a difficult matter, indeed, to persuade some people that a prince or a peer has only an ordinary share of human qualities. We can understand why a rich man should be invited to take the chair at a meeting, the object of which is to raise ways and means; but we are at a loss to understand why scientific societies cannot flourish without titled presidents, or philanthropic institutions, such as hospitals and orphanages, without noble patrons. Why should not intellectual power, munificent charity, and philanthropic zeal, more commonly meet with honourable recognition, even when found in plebeian ranks? It is seemly that the heads of the realm, by whom the nation is represented, should be distinguished by their generous appreciation of all national interests. But it is not well for any country to establish caste as one of its institutions, or to limit its activities by the impulses which it receives from a small and idle section of the community. When the leadership of the people practically rested with the barons, and when chivalry with its knightly vows served as the standard of honourable action, it was natural enough for the inferior classes to look to the nobles in most things to take the initiative. Hence we have inherited that traditional reverence which, though to a diminishing extent, often works adversely to the expansion of national ideas, and to the development of individual energies.

In literary matters the influence of names is remarkably felt. The published works of a man, as might be expected, are regarded as justifying anticipations as to his future efforts. Not only so, but the author of acknowledged eminence will find the productions of his exhausted powers received generally with a laudatory homage which the finest efforts of an unknown man would fail to obtain. The culture of the day, however, is producing more discriminating and generous criticism. There is a fashion in literature, and people persuade themselves that they honestly recognise genius, and only accord it its due, although they never discern it except where they are taught to expect to find it. In these days of distinguished authorship, too, it is amusing to see professional reviewers welcoming the very simple sketches of a royal pen with encomiums of their literary ability, such as the brilliant word-painting of Ruskin, or the graphic descriptions of Washington Irving would fail to elicit. The superstitions of newspaper readers are illustrations of the literary action of prestige. What faith is reposed in the large-type leader! The *Times* is held to be omniscient and prophetic to a degree which dwarfs the pretensions of the Delphic oracle. Critics are regarded as inspired guides to book-buyers, and "our own correspondent" is the Mercury of modern mythology.

It is but fair that success, whether intellectual or material, should inspire confidence in further efforts, and so secure rewards which those in the early stages of any career have no right to expect. Yet prestige not unfrequently acts prejudicially upon those whom it distinguishes by inducing either a reliance upon their fame, which renders their after-performances careless, or else an unwholesome feverish anxiety to maintain a standard which it is permitted only in privileged seasons to reach. Amongst the masses a great reputation seems to gather an increase of mysterious power with the number of those who swell the breath of fame. General sentiment idealises its subject. Hence, impossibilities are exacted, or, where the name is so celebrated as to forbid the denial of that homage which is rendered as a matter of course, commonplace productions come to be accepted as grand achievements and popular opinion has no sure guide left to regulate it.

The prestige which arises from historical, political, or social greatness, and operates as an inspiring motive through bodies of men, causing them to feel identified with the illustrious dead, exciting ardent yearnings to follow in their steps, and by the power of faith transmuting the might of the past into the thinkers and workers of to-day, is that which ministers most surely to progress, and which ennoble the thoughts of men. To Governments it gives stability and majesty, to legislation the wisdom of ages of experience and thought, to armies the spirit of fallen heroes, to nations a oneness of life which makes them gravely responsible for the honour of both the buried and the unborn. In the church, too, the prestige of her moral and spiritual triumphs, of her noble children, and even of her forms of organisation, has kindled the zeal and nourished the devotion of those who were willing to offer themselves as "living sacrifices."

In such instances the glory of the past acts largely by way of exciting emulation. The echoes of Burke and Chatham's speeches still linger round St. Stephen's to lend eloquence to the debates of the hour. Wellington and Nelson, more surely than the gods who fought for the Romans at Lake Regillus, still lead our soldiers and our sailors to triumphs, the renown of which shall be worthy of "the brave days of old." There is an enthusiasm, amongst quiet students as well as in the ranks of those who stand out foremost in the world's broad day, in both secular and sacred spheres of life, to rival and, if it may be, to surpass the great and glorious deeds of our fathers.

But in the *esprit de corps* which the prestige of a noble history mainly supports, there is more than the desire of proving our ability to keep untarnished the honour of an ancient name. There is a consciousness of a larger being, of widened sympathies, of concentrated forces, and of an investment with the dignity of those who by lofty thoughts, or valiant acts, have served the cause which is ours now as it was theirs then. The life of many flows through us with intense vitality. The spirit of a people breathes forth in us its great hopes and its solemn vows. On the purpose of by-gone generations our eye is fastened, and the gathered might of the ages stretches through our hands to its fulfilment. No conjuror's false *prestige* with deceptive glitter and dexterous cunning, are in these living impulses of the past, these common strivings of the present. They do but evidence the deep truth of human brotherhood, the impossibility of any living or dying to themselves, and the existence of desires and capacities in man which can be satisfied only by higher unities than those of earth.

Foreign and Colonial.

FRANCE.

The speculations which have been for so long rife in Paris, as to the dissolution of the Legislative Body, are at last set at rest by the decision of the Emperor, in council with the Ministers, against such a dissolution. This decision was come to on Monday morning, at a Council of Ministers and the Privy Council, and was subsequently announced by the *Etendard*, one of the inspired journals. It is said that the Emperor is preparing a manifesto in the shape of a letter to M. Rouher, which will appear on the 15th of April.

The *Moniteur* publishes a detailed report to the Emperor Napoleon from Marshal Niel upon the organisation of the Mobile National Guard. Marshal Niel says that, although that body can only reach its normal effective in five years, it was necessary to arrange at once the definitive basis of its organisation, and determine the number of the battalions, companies, and batteries of each department, in order to trace out their recruiting districts. "The probable effective of the Mobile National Guard," he adds, "will be about 550,000 men." With the 800,000 regulars and the reserve, France will be represented by a military force of 1,350,000 men. "We shall indeed be well guarded," says the *Temps*.

The Prefect of Nice has been instructed by the Emperor Napoleon to compliment the Czarewitch in the name of his Majesty. The Czarewitch, in reply, expressed regret at not being able to go to Paris to greet the Emperor in person. His Imperial Highness left Nice on Saturday afternoon.

The *Presse* affirms that the Cabinet of the Tuilleries has addressed a note to that of Vienna, inquiring whether it would be disposed to join France in demanding a revision of the treaties of 1815. A "simple diplomatic protest" against the recent Russian decree, obliterating the very name of Poland, is all that France proposes at present on that head.

GERMANY.

Advices from Traunstein, in Upper Bavaria, announce that the object of the meeting summoned to examine the lists of the Landwehr in the Bavarian districts ceded to Prussia by the treaty of 1866, has

been frustrated by disturbances. The town-hall was demolished, and the houses and shops in the streets were closed. The gendarmes were ill-used by the mob. Troops have been sent for from Munich. Similar excesses have taken place at Frostberg, the cry of the rioters being, "We will not become Prussians."

AUSTRIA.

The Upper House of the Reichsrath has commenced the discussion of the Schools Bill, and the debate has been adjourned. The new measure respecting civil marriages in Austria requires only the Imperial sanction to come into vigour, and there is no doubt that this formality will be speedily fulfilled. We are authorised to declare," says the *General Correspondence*, "that the rumour of proceedings having been taken by the Court of Rome to hinder the Sovereign from consenting, as well as that of an autograph letter having been addressed with the same object by his Holiness to the Emperor, are entirely unfounded."

The *North-Eastern Correspondence* says:—The annihilation of the kingdom of Poland has produced considerable sensation in Vienna. The emotion, as will be easily understood, has been greatest in Polish circles, and amongst Polish deputies."

ITALY.

The almost interminable debate in the Italian Chamber of Deputies on the grinding tax has advanced a stage, but only to enter upon another equally protracted. After days and days of useless talk, and the discussion of numberless orders of the day, the Chamber on Monday agreed to pass to the general discussion by 182 votes to 164, Count Cambray Digny agreeing to accept an order of the day providing that the economies to be effected in the Budget of 1869 shall include a reduction of 1,200,000*l.* in the naval and military expenses.

AMERICA.

We learn by cable telegram that the formal impeachment of President Johnson commenced on Monday, when Mr. Butler opened the prosecution. The impeachment managers offered in evidence copies of the original appointment of Mr. Stanton as Secretary of the War Department, and also President Johnson's message to Congress assigning reasons for his removal.

The bill prohibiting appeals from the Circuit Courts to the Supreme Court has been passed over the President's veto by party votes in both Houses of Congress.

In New Hampshire the Republican majority is reported now at 2,530, a loss for them since last year of 622. It is generally conceded that they owe their success in this election to the vigour with which they supported Grant for the Presidency.

The President (says an American letter) is busily preparing his defence in the impeachment trial, and attends to this matter almost to the exclusion of all other business. The general impression at present is that the Senate is thoroughly hostile to him, and will convict him as speedily as possible. Secretary Stanton still maintains his position in the War Office, and, becoming frightened at reports that he was to be dispossessed by the aid of "guerillas" from Virginia, he now has four companies of troops under arms for his protection. The President recognises Lorenzo Thomas as Secretary of War, and holds no communication with Stanton. It is noteworthy that the Republican members of Congress uniformly decline all the President's invitations to his State dinners.

ABYSSINIA.

Intelligence from Annesley Bay states that all the troops forming the Abyssinian expedition, except a mountain battery of Royal Artillery and four companies of the 45th Regiment, have left Zoulla for the high lands. The health of the troops is good.

The following is a telegram from the *New York Herald's* correspondent:—

ANTALO, March 6.—King Theodore determines to fight. Information has been received that he has selected a strong position between two rivers near Lake Haik, two days' march from Magdala. He is reported to have with him fifteen thousand men and six monster guns. Deep ravines encircle his camp, which is well protected against the advance of the British forces. Sir Robert Napier has six thousand men at Antalo. We push on to-morrow to Ashangi. The advance brigade chooses position ahead. The baggage has been reduced two-thirds. Forage is with great difficulty procured. The roads are very bad. The troops suffer with dysentery and fever.

The British authorities in Egypt are buying up more animals for Abyssinia. A large number of horses, mules, and donkeys are awaiting transport at Suez.

Sir Stafford Northcote has received the following telegram from Sir Robert Napier, dated Antalo, March 9:—"Headquarters and 1st Brigade march towards Ashangi on the 11th. Expect to reach on the 16th. News from prisoners up to 17th February, all well. Theodore, with guns and mortars, on table land of Talanta. All going on well."

In giving a general summary of its correspondence a few days earlier than this despatch, the *Times* says:—

Our special correspondent was in advance, and he gives us a notion of the country through which the rest of the campaign must be conducted. It would seem that the army, now reduced to the least possible amount

of baggage and the fewest camp followers, was ready to push on southwards, whatever discontent may have been caused by the dismissal of the Indian attendants having been dissipated by the conviction that it was absolutely necessary. The army was in good health and spirits, and looked forward with pleasure to such a meeting with the enemy as should terminate the war; but it is evident that the difficulties of the campaign are far from over. The goodwill of the natives has been remarked in most of the letters received from the country, and their love of trade and willingness to supply the army with everything they possess are beyond a doubt. From the neighbourhood of Adowa to Antalo the country appears to be better stocked than elsewhere. Through the influence of the Prince of Tigre and the natural desire of gain among the inhabitants themselves the Commissariat of the army has been in some degree reinforced. But it is admitted that even here enough has not been collected to feed man or beast for any time. The markets of Abyssinia may help us a little, but our chief dependence must still be on the supplies which are brought to Zoulla by sea, and then on the backs of mules over passes and hill-sides. Every step the army takes leads it further from its base, and lengthens the chain of communication on which it must depend. It must be admitted that great things have been done to make this communication possible. Though the departments are inclined to complain of one another after the usual fashion, it is not probable that any army placed in the position of ours would have done better. When it is considered how backward everything was at the beginning of the year, the position of the force in the early days of March is not unsatisfactory. It has, at least, surmounted the first and perhaps the most difficult part of the route, and taken means to assure the communication until the army leaves the country. The principal towns, if they can be so called, have been peaceably occupied, and the most formidable among the "powerful rebels" is not likely to dislodge the garrisons which have been left in Antalo, Attegrath, and Senafé. The friendship of the chieftains with whom we have had to deal on the march, though not disinterested, is probably sincere, since they have good reason to believe that they will gain money and power by keeping on good terms with us. When so much has been surmounted we may trust that equal energy in future will be rewarded with equal success.

Assuming that King Theodore is on the Talanta plateau, which, as has been explained, is in front of Magdala, and appears to be a good position for the defence of that place, there is, at least, the strong probability that he may be brought to terms in a single battle. At headquarters they can get no information worthy of reliance concerning his strength in numbers or armament. But it was noticed that Kassai had about 4,000 men, well supplied with firearms, at the place where the interview was held between him and Sir Robert Napier. It was also known that he could have brought twice or three times that number from Adowa. Now, as Kassai lives in great terror of the Wakhum Gobayse, and desired us to guarantee him against this still more powerful vassal of the Emperor, it must be taken for granted that Gobayse could bring into the field a still larger force. But Gobayse himself does not dare meet Theodore, so, by all sound reasoning, the latter, has a still larger and better-armed force. We must, therefore, look forward to a regular battle, nor would it be prudent to set Theodore's army at less than ten or twelve thousand men. He has artillery, including his celebrated big gun, and possibly there may be with him some one with sufficient knowledge of the military art to turn these resources to account. Yet, if our army reaches the plateau of Talanta in good condition, we have no fear of the result. Sir Charles Napier of Scinde used to say that a large barbarian army was more easily beaten than a small one, because it could not manoeuvre, and that such enemies were only formidable when they were in small and irregular bodies. We are disposed to apply this maxim to the present case, and firmly believe that 5,000 British—a larger number than have won the most important battles in India—will make easy work of Theodore's most disciplined army and most strongly fortified position. We understand that Sir Robert Napier expected to be in front of the enemy by the end of March. Thus, unless something unexpected has occurred, the crisis of the campaign may by this time have come. Should such be the case, we hope that the object of the expedition will be effected in time to allow a return to the coast before the summer rains.

FOREIGN MISCELLANY.

A Calcutta telegram states that Mr. Massey's Budget proposes an extraordinary expenditure of 1,700,000*l.* for public works in India.

The pastor Athanase Coquerel and two other Protestant clergymen, who are not recognised as orthodox by the Guizot synod in Paris, have been specially authorised by the Government to give religious lectures.

Prince Napoleon is going to attend the marriage of Prince Humbert, and the Crown Prince of Prussia will set out for Florence immediately after Easter. The Queen of Portugal is also to be present at the ceremony.

The eruption of Vesuvius continues, and volumes of smoke and fire now issue from an opening at the base of the mountain. The present eruption has continued longer than that of any recorded in modern times.

THE COLLIERY RIOTS IN BELGIUM, after resulting in serious loss of life, and creating general and deep anxiety, are subsiding, and there is reason to believe that the crisis, so threatening in its character, has passed over. The *Echo du Parlement* of Monday says the excitement in the Charleroi mining district is quite calmed down; that 15,000 workmen have resumed work, and that 2,500 more would do so yesterday.

THE SUZ CANAL.—The Duke of St. Alban's writes to the *Times* an account of his own observation of the works in progress in the formation of the Suez Canal. "It is," he says, "confidently expected that the canal, along its whole length, will be opened in October of this year." His Grace does not believe there is a single person on the isthmus who is not

firmly convinced that the undertaking will succeed. For his own part he went to Port Said a sceptic and leaves a true believer.

PARIS UNDER THE EMPIRE.—According to the Paris correspondent of the *Globe*, gambling is now one of the most fashionable pursuits of the Parisians. A few nights back, it appears that in one club a member lost not less than a million of francs—that is, 40,000*l.*; whilst in another a sum of 39,760*l.* was won, but the winner, desiring to make his gain a round 40,000*l.*, played on and lost all except 3,720*l.* Whilst men are thus madly risking their own and their families' fortunes on the turn of a card, the extravagance of women in dress and jewellery exceeds all bounds. At the opera the other night, the exhibition of diamonds was quite oppressive to the eyes of beholders, and one lady was noted as being "literally covered" with precious stones. The newspapers record that a certain dame, who is only wife of an ex-orchestra conductor, and therefore of a modest station in society, has just disbursed 24,000*l.* in the purchase of a celebrated set of diamonds; and yet she had, it is said, previously a store greater than that of many a princess.

OVATIONS TO THE AUSTRIAN MINISTERS.—The people of Vienna are not yet tired of exhibiting their joy at the adoption of the Civil Marriages Bill. The *New Free Press* says:—"The processions and the ovations on the adoption of the Civil Marriage Bill lasted during the whole night succeeding the passing of the measure. M. Giakra, from his balcony, pronounced the following address:—

Gentlemen, I thank you, in my own name and in that of the men who compose the Government, for the proofs of sympathy and confidence you give us. We shall march forward in the path on which we have entered, in conformity with the intentions of our Emperor and Master—(prolonged applause, and reiterated cries of "Long live the Emperor!")—and with the principles laid down in the fundamental laws already sanctioned. Hold firmly to these acts and be convinced that we shall contribute to the prosperity and happiness of an intelligent people, ripe for liberty. (Loud cheers.) And now, before separating, let us give a cheer for the Emperor!

The people joined heartily in this expression of feeling, and went to the hotel of the Minister Berger, singing the national anthem. On the Square of St. Stephen an enormous mass of people surrounded Baron Beust, who had been recognised as he was crossing. He had great difficulty in preventing them from carrying him in triumph, but dense masses escorted his carriage to his residence."

PRESENTATION OF THE BRAND TESTIMONIAL.

The Right Hon. Henry Brand was on Saturday presented with a magnificent testimonial in grateful recognition of his long and devoted services in connection with the Liberal party. The entertainment was given in Willis's Rooms, St. James's-street, when 237 noblemen and gentlemen dined together. The Right Hon. W. E. Gladstone presided, having on his right the guest of the evening, Mr. Brand's son, and on the left his brother, Lord Dacre.

Immediately in front of the chair was placed the testimonial, stated to have cost about 2,000*l.*, subscribed by 387 noblemen and gentlemen who are or have been members of the House of Commons. The testimonial consisted of a richly-chased silver plateau, about five feet in length, in the Queen Anne style.

Mr. Gladstone presided at the dinner, and in proposing the toast of the evening, presented the testimonial. In the course of his speech he dwelt on the onerous duties of a Parliamentary whip. "He must have (said the right hon. gentleman) indefatigable activity, inexhaustible patience, keen discernment, a refined tact, a thorough knowledge of men, and, above all, a temper that nothing can disturb. I will not ask you whether every one of those qualities has or has not been represented and fulfilled—whether in drawing the ideal portrait, though with a feeble hand, I have not drawn an actual portrait. I will not ask you to answer me that question, because Mr. Brand is now present; but if I did ask you to reply, I well know the answer you would give me." (Cheers.)

Mr. BRAND in his reply said that during the many years he had acted in close political relationship with the Liberal party he had made many friends, but he was not aware that he had made a single enemy. He had had the good fortune to live under the sunshine of great names.

The names of Palmerston, (cheers)—Russell, and Gladstone—(loud cheers)—are familiar as household words in the homes of England. (Cheers.) Lord Palmerston lives in our memories as a popular Minister, but he was much more than that—he was one of the leading statesmen of Europe. (Cheers.) For soundness of judgment and practical sagacity he had no equal. His genial nature attached all who came within its magic influence—(cheers)—and I shall always revere his memory with sentiments of affection and respect. His name was not only beloved at home, but respected abroad. (Cheers.) Lord Russell has been the able, the consistent, and the successful advocate of civil and religious liberty for upwards of half a century. (Cheers.) Long may he live to give the weight of his name and high character to the same cause, and to enjoy the respect and gratitude of every true friend of sound political progress! (Cheers.) The name of Gladstone—(loud and continued cheering)—is already associated in our minds with eminence as to the past, but his race is not yet run. (Loud cheers.) As we look back upon a distinguished past, we may safely venture to prophesy for him a still more distinguished future. (Cheers.) These eminent men will have their testimonials, im-

perishable as time, in the pages of history and in the respect of a grateful country. (Cheers.) I owe much to them, for I feel that under the lustre of their names I have borrowed some reflected light. (Cheers.) My lords and gentlemen, I owe much to you, who have borne and borne with me—(cheers)—putting the best construction on my actions. (Cheers.) I owe something, perhaps, to an abiding sentiment which has been my constant rule of conduct in Parliament. I have been very jealous for the character of the House of Commons—(cheers)—and especially for that large and better part of it, the Liberal party. (Continued cheers.)

Mr. Brand in highly complimentary terms proposed the health of Mr. Gladstone, and in speaking of his distinguished qualities said: He is conspicuous above all the men I ever knew for earnestness of purpose. (Cheers.) This quality is at least well-timed, for we have some earnest work to do, and we shall require earnest minds to guide us. (Cheers.) The work which we as the Liberal party have to undertake, stated in the shortest words, is to make the union with Ireland a reality. (Cheers.) The first step towards that end, and one without which there can be no complete union with Ireland, is to terminate that ecclesiastical ascendancy which has been the bane of Ireland for centuries—(loud cheers)—and which has been too long forced upon an unwilling people by Kings and Parliaments. (Cheers.) This is no light undertaking, and its accomplishment calls from my right hon. friend, as from all of us, for deep and thorough earnestness of purpose. It will require a long pull, a strong pull, and, above all, a pull all together—(loud cheers)—in order to accomplish it. Looking to the signs of the times, we are about once more to be met with the old cry of "The Church in danger." Speaking myself as a humble but attached Churchman, I do not believe that there is any danger whatever to the Church of England from without. If there is any danger it is from within. (Cheers.) Especially is there danger from within if public men of high standing, not excepting Prime Ministers, proclaim that the Church of England and the Church of Ireland rest upon the same foundation, and contend that they must stand or fall together. (Cheers.) It is, no doubt, perfectly true that the Churches of England and of Ireland rest upon the same foundation so far as faith and doctrine are concerned; but as institutions in connection with the State they have no feature in common. (Cheers.) The Church of England is the Church of the people, and for the people; the Church of Ireland is the Church of an insignificant minority. (Cheers.) It is established against the will of the great body of the people; it is mainly supported by the labour of the many who are poor, for the benefit of the few who are rich. (Cheers.) It has no parallel, so far as I know, in the history of the world.

Mr. GLADSTONE, in replying to the toast of his own health, said that the verdict of history would render justice to the Liberal party. The oracle that opened its lips in Edinburgh during the last autumn did indeed announce that there was a large number—he thought thirty-two—of great measures for the benefit of the people, that had been carried in defiance of the bitter opposition of the Liberal party. But until they learnt what those thirty-two measures were which they had so bitterly opposed, and on which the prosperity and comfort of the country rest, he did not think they need feel greatly burdened in their consciences on that subject. The measures were not known to the world; they were all—even their very titles—private and confidential. Mr. Gladstone went on to speak of the present crisis.

If grave calls have been made upon you in former years, graver still are those that will be made. I pretend to no special skill in reading the signs of the times. I believe I speak of nothing and refer to nothing but what is evident to every eye when I say that the political exigency in the midst of which we stand, and into the dense mass of which we are advancing every day, will make upon us, not diminished but continually increasing demands on the exercise of those qualities upon which political greatness depends. Never was there a time when there was greater call for circumspection, for caution, for moderation, for the most studious regard for every feeling and for every innocent prejudice that you may have to encounter—above all, for measuring every step you take, and adapting the action of the day to the means and opportunities which the circumstances of the day have opened and defined. But, on the other hand never was there greater call for those other qualities of masculine decision (loud cheers) which you need in order to withstand the clamours that will be raised against you in your endeavours to execute great works of justice. (Cheers.) My lords and gentlemen, so far as I am myself concerned, I own there has never been a time, however tranquil, when it has not appeared to me that the responsibilities of office, or Parliament without it, were more than apparent to any man's mind who would apply himself to them. Much more do I tremble now, seeing these increased responsibilities. But this I know, that when duty is set before a man strength comes to him along with that duty; and there never was a time when great exigencies are sent upon a country, and when there are not also sent, unless it be our fault and folly to reject them, courage, prudence, and wisdom to meet the demands that may be made upon us. My lords and gentlemen, I will make bold to say that, with regard to the particular struggle into which we are about to enter, so far as I am myself concerned, so far as any of those with whom I have had the honour and the privilege to communicate are concerned, it has not been entered upon without mature reflection and consideration—and, having put our hands to the plough, we shall not look back. (Cheers.) I have entertained from the first a confident hope and belief that a long though arduous struggle would be crowned with complete success. (Cheers.) After the notice we have had within the last two-and-thirty hours of the steps by which we are to be opposed, I feel more confident than ever (cheers) of the completeness of the success. I also feel less apprehensive as to any intolerable length of conflict.

(Cheers.) My lords and gentlemen, these are very grave matters. We cannot too seriously ponder them. Rely upon it, that the questions involved are not those of this or that Ministry, nor those even, which are far more important, of this or that party. They are in the highest degree Imperial questions. (Cheers.) They go to the very root of our national security and prosperity. We must gird up our loins and address ourselves, not as to a trivial work, but one demanding every exertion we can make, with a firm determination that, so far as depends on our efforts, nothing shall be wanting to establish throughout the civilised world the good name of England in her relations to her sister in Ireland, and to make these kingdoms united, not merely by the paper bonds of law, but by that blessed law of concord which is written in the hearts of mankind. (Loud cheers.)

THE POLITICAL CRISIS.

Mr. Watkin, M.P., having withdrawn his amendment to Mr. Gladstone's resolutions, there remains only (on the Liberal side) the following, which Mr. Laing is to propose after the resolutions are carried:—

That this House is of opinion that, while the principle of disestablishing the Irish Church has been affirmed by this House, the question is important to be settled without an appeal to the constituencies created by the new Reform Acts; and, therefore, that it will be the duty of the Government to arrange the course of public business so as to enable this appeal to be made at the earliest practicable opportunity.

On the other hand, Sir Hervey Bruce, the member for Coleraine, proposes to insert in the amendment of the Foreign Minister words by which the House is made to declare that it "considers that any expression of opinion by it on the Established Church of Ireland would be premature until the Commission appointed to consider the matter has laid its report upon the table of the House, more especially as a dissolution must precede practical legislation." It is thought that the debate may come to an end on Thursday instead of Friday.

The *Poll Mall Gazette* says that Lord Stanley had not proceeded far when the gentlemen who sit under Mr. Disraeli showed a good deal of uneasiness.

Some of them quitted their seats altogether, leaving their comrades to listen to the faltering doctrine that followed. His nervelessness, his hesitation, his heartlessness of manner, was most striking as Lord Stanley advocated his amendment, in terms which revealed too plainly that the party might find themselves anywhere, at any time, between "No surrender" and "Surrender." The *Times* is not far wrong where it says that the Foreign Secretary's reply was listened to with dismay on the Government benches—unquestionably right where it says that his amendment was smothered in his own confusion. Nor is that likely to be the end of it. Lord Cranborne's onslaught not only completed the discomfiture of this first little move on the part of the Government, but went far to damage the Cabinet and all its policies together. The way in which he was cheered by Conservative members as he railed against the very doubtful dealings of their chief seems to show that the explosion of the amendment has made a breach in the works of its projector which that dexterous engineer will have some trouble in mending. How he will attempt that necessary task is of course the gossip of to-day. . . . The *Times* has made the world aware of certain rumours that the Cabinet may split once more under Mr. Disraeli's manipulation; such an event is more likely to follow a "bold course" in one direction than the other, and that consideration alone helps us to a guess as to which course it will be.

The *Manchester Guardian* says that as soon as the motion of which Mr. E. W. Watkin, M.P., gave notice in the House of Commons on Friday night became known in Stockport on Saturday morning, a meeting of that gentleman's election committee was called. At that meeting it was resolved to prepare a requisition to Mr. Watkin calling upon him to resign his seat if he persisted in the course of which he had given notice. The committee constituted themselves a deputation, and waited upon Mr. Watkin at the London-road station, in Manchester. After some conversation, Mr. Watkin consented to place himself and his motion unreservedly in the hands of Mr. Gladstone.

THE LATE REV. JOHN GREEN, OF UPPINGHAM.

(From a Correspondent.)

At noon, on Wednesday, March 18th, at Uppingham, in the county of Rutland, another of God's aged servants passed to his rest and his reward, viz., the Rev. John Green, in his eighty-sixth year, beloved and venerated by all who knew him. Like most men who have become eminent for piety and usefulness, Mr. Green's character and course was, under God's blessing, largely shaped and determined by the influence of his pious mother, who frequently led the devotions at religious services held in cottages in the neighbourhood of Tickhill, where she resided, and at her house the students from Rotherham always found a sanctified home. She was a remarkable woman, a true mother in Israel, and was called the "Apostolic" Mrs. Green. It was at the above place, Tickhill, near Doncaster, that John was born. He was early converted to God, joining the church at Doncaster at its formation, when he was only seventeen years of age, and, becoming imbued with the same spiritual earnestness that burned in the breast of his devoted mother, he went to study for the ministry at Rotherham.

In the year 1808 he settled at Uppingham, having declined an invitation from a somewhat more promising sphere at Carlisle. At that period the cause of Dissent had but few supporters; the place for worship was of the most primitive order, a thatched building of barn-like appearance, but a faithful and earnest exhibition of the great truths of the Gospel brought many together, who found in Mr.

Green's ministry that which they desired. The success attending his labours was such as in 1813 to require the erection of a new house for worship, which was completed in the spring of 1814.

The opening services in connection with the ordination of the young pastor, were conducted by the celebrated Robert Hall, of Leicester, who delivered a weighty charge; the address to the people being given by the Rev. Thomas Mitchell, then the minister of Bond-street Chapel, Leicester. The sphere of Mr. Green's operations was comparatively limited; a small town, but surrounded by numerous villages, each of which afforded their quota to the number of his hearers, who had come considerable distances to worship. Though several overtures were made him at different times from larger and more wealthy churches, he persistently declined them until in 1858, he relinquished the pastoral oversight of the church, which he had faithfully sustained for more than half a century. In commemoration of this event, jubilee services were held, a watch was presented to him from the Sunday-school, together with a purse containing 200*l.*, which sum was generously and lovingly contributed by persons of all denominations and shades of religious opinion, and of every grade in life, from the late Earl of Gainsborough (for many years Mr. Green's cordial friend), to the humble cottager. During the unusually long period of more than fifty years, the church, under his wise, judicious, and faithful oversight, continued stable, united, and prosperous.

Mr. Green had a sound mind in a sound body, and the health of both was preserved by habits of temperance and self-control, in consequence of which he thoroughly enjoyed life. His sympathies were not bounded by the narrow limits of his own local sphere of action: his large heart and clear intellect took an intensely deep interest in all the important religious, philanthropic, and political movements of the day. His ardent zeal in the course of Christian missions, of the Bible Society, and Anti-Slavery society, Catholic Emancipation, Reform in Parliament, Repeal of the Corn Laws, Religious Equality, and General Education, will be long remembered. His preaching was soundly Evangelical and practical, not brilliant but solid, not flowery but useful; while his manner was such as to impress his hearers with the conviction that he meant, and himself realised what he proclaimed to others. Mr. Green had unusual felicity in exhibiting the difficult doctrines of God's sovereignty and human freedom, so as to harmonise the two in an intelligent and interesting manner. He was always the wise, genial friend and adviser, taking an interest in the temporal as well as the spiritual welfare of his people, who made him the confidante of their difficulties and sorrows. He was emphatically a man that feared God; though not perfect, he was singularly free from inconsistencies, and no spot darkened his reputation.

The remains of the aged pastor were interred in the family grave in the chapel-yard, on Thursday, the 26th inst.; the Rev. T. Toller, of Kettering, delivering the funeral address. On the following Sunday evening the Rev. T. Toller preached the funeral sermon from Zac. i. 5, and Heb. vii. 23, to a crowded and sympathetic audience, who had come from long distances round to pay their last tribute of affection and esteem to their departed friend.

THE GOVERNMENT EDUCATION BILL.

On Saturday was published the draft of the bill presented to the House of Lords by the Lord President, the object of which is to regulate the distribution of sums granted by Parliament for elementary education in England and Wales, and for other purposes.

This bill provides that before any building grant for the erection of a new school is made, the persons applying for the grant must show to the satisfaction of the new Secretary of State for Education (whose office is to be created by this bill) that there is in the neighbourhood where it is proposed to establish the new school, a sufficient population of the labouring class unprovided with the means of education to supply the school with scholars; that the character of the religious instruction to be given is suitable to the families to be educated; and that the school is likely to be maintained in efficiency. The claimants must also provide a suitable site for the proposed school, and comply with such conditions as to the tenure thereof as the Secretary of State may think fit to require. As to religious instruction in connection with building grants, all questions connected with the nature, amount, and character of the religious instruction to be given shall be decided exclusively by the persons invested with authority by the trust-deed, and neither the Secretary of State nor any other person shall have the power to interfere; but when the proposed school will be the only public school available for the education of poor children in a district, and when there is within that district any considerable number of children for whom no more suitable means of education are likely to be provided, and whose parents are likely to object to the religious instruction intended to be given, or to the religious worship intended to be used, the trust-deed must contain a clause providing that no child resident within certain limits shall be excluded from the school, nor deprived of any of the benefits derivable from it. Nor shall any child be compelled to attend any Sunday school, church, or other place of worship as a condition of receiving instruction on the week days. Grants for the enlargement of existing schools are only to be made when the conditions already referred to are complied with, and in cases where the right of Government inspection is secured. The Secre-

ary of State shall issue certificates to teachers of elementary schools, who have passed a satisfactory examination, and who have subsequently acted as teachers of elementary schools, during which time they shall be called probationary teachers, but in the event of those certificates being cancelled they shall be delivered up. The bill also imposes certain conditions the fulfilment of which shall be necessary to entitle elementary schools to grants; and if, upon an inspector's report, there appears to be any special reason for withholding those grants, they shall be withheld until a further examination has been made by two inspectors. No grants are to be made towards the building or fitting up of normal schools; and only for their maintenance when the Secretary of State is satisfied that the premises are suitable, the management satisfactory, and the staff efficient. The second part of the bill directs the method to be employed for obtaining an educational census, and there are various schedules attached.

Court, Official, and Personal News.

On Sunday the Bishop of Derry and Raphoe preached in the private chapel, Windsor, before the Queen and Court.

On Monday afternoon the Queen, with the Princesses Louise and Beatrice, arrived in London from Windsor Castle, and proceeded to Buckingham Palace, where it is understood they will reside till Saturday.

Yesterday, her Majesty, with the members of her family, paid a visit to the South Kensington Museum, and was received by the commissioners.

The *Morning Post*, after denying the report that the Princess of Wales would visit Ireland, now states that, as a result of the most recent arrangements, her Royal Highness will accompany the Prince of Wales on his visit to Dublin.

The Home Secretary has postponed the committee on the Capital Punishment within Prisons Bill until the 21st of April, when Mr. Gilpin will propose an amendment for the abolition of capital punishment altogether.

The Earl of Cardigan died on Saturday morning from the effects of the injuries sustained by a fall from his horse last week.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending March 28, 1,091, of which 389 were new cases.

COUNTRY WORKHOUSE INFIRMARIES.—On Monday an influential deputation, consisting of gentlemen representing Boards of Guardians from many of the large towns in various parts of the kingdom, and accompanied by their Parliamentary representatives, had an interview with Earl Devon, President of the Poor-law Board, for the purpose of urging the desirability of the extension of the system of grants from the Consolidated Fund to assist in the maintenance and improvement of workhouse infirmaries. Earl Devon, after listening to the representations of the deputation, promised that the suggestions should be carefully considered, though he was of course unable to announce immediate action to carry out the desire of those who waited upon him.

REPRESENTATION OF SOUTH ESSEX.—The Dissenters have been feeling their strength in this division. One of the Liberal candidates, Mr. Wingfield Baker, had answered a question in reference to the great and pressing subject of the Irish Church, that "it had not yet been brought before his mind in a full and serious light." Two or three gentlemen took the trouble to send circulars on this matter to the ministers, deacons, circuit stewards, Sunday-school teachers, and others, inviting a preliminary conference. That conference appointed a committee and convened a much larger conference. The consequence has been that after the first conference Mr. Baker stated in his address that he was in favour of the reform of the Irish Church, and at the second conference he, by letter, gave in his adhesion to Mr. Gladstone's resolutions for the disestablishment of the Irish Church. The new electors came out bravely in this movement. Has not the new Reform Act brought Dissenters into power?

ELECTION INTELLIGENCE.—The Conservative electors of Westminster have held a meeting, and unanimously resolved to invite Mr. W. H. Smith to offer himself as a candidate. The Liberals of South Lincolnshire threaten to oppose the return of Mr. Welby, the Conservative candidate. During the week both the Liberals and Conservatives of East Kent have been most active in canvassing and in addressing the electors in the various districts. Mr. Knatchbull-Hugessen, M.P., the chairman of the East Kent Liberal Registration Association, has accompanied Mr. Tufton in his progress, and has been most energetic on behalf of the Liberal candidate. Mr. Pemberton and his friends have also been most active on their side. The Liberals claim such a large gain on the register that they are confident of victory. The contest will be fought out on the Irish Church question, and on this Mr. Tufton announces most emphatically that he is an unwavering supporter of Mr. Gladstone's policy. It is stated that Mr. Brand will contest North-West Essex at the dissolution in the Liberal interest.

THE AGRICULTURAL LABOURERS.—On Saturday a conference on the condition of the agricultural labourer was held in St. James's Hall. Many members of Parliament, and other public men of all shades of political opinion, attended, including the Earl of Lichfield, Lord Northbrooke, the Hon. Auberon

Herbert, Mr. Fawcett, M.P.; Mr. Morrison, M.P., Mr. C. S. Read, M.P., Col. Dyott, M.P., Mr. Pollard-Urquhart, M.P., Canon Girdlestone, Mr. J. C. Morton, Professor Rogers, Mr. Rix, of the Central Farmers' Club, Colonel Dickson, Mr. Beales, &c. The points raised for consideration were:—1. What are the causes of the unsatisfactory condition of the agricultural labourer? 2. What are the means best calculated to improve that condition? 3. If by the formation of a society, then upon what plans should such a society be constituted, and what steps taken to form it? The answer to the first question was, of course, ignorance and lowness of wages; to the second, the formation of societies, or rather unions, among the labourers, for the purpose of raising wages, and the establishment of a system of compulsory education for all children of the labouring class under thirteen years of age; and, to the third, by making the unions strictly protective and defensive, and not aggressive in character; and the formation of a committee to draw up rules for the unions, and to raise a fund for preliminary expenses.

GREAT BERKHAMPTON.—The Liberals of Berkhamstead and its neighbourhood held a banquet recently in their Town Hall, at which they made a presentation to Alfred Healey, Esq., who is about leaving the town. During the fifteen years of Mr. Healey's residence in Berkhamstead, the cause of Liberalism, political and religious, has made much progress there in consequence of the persistent efforts made by that gentleman. At the commencement of that period there was a majority of fifty voters on the Tory side in the town; but at the last election there was a majority of sixty on the Liberal side, which was about the number of votes the Hon. H. Cowper received above his Tory opponents. Berkhamstead, and indeed, the general public, owes much to Mr. Healey for his unflinching efforts on behalf of the abolition of Church-rates. F. Butcher, Esq., banker, a veteran in the cause of progress, presided at the banquet; the Hon. H. Cowper, M.P., Mr. J. E. Littleboy, Rev. J. Lawton, Mr. H. Nash, Mr. A. P. Scrivener, and other gentlemen suitably addressed the company, upwards of 100 in number. Mr. Healey declared his admiration of Mr. John Bright as a political leader, while, as a Churchman, he, in ecclesiastical matters, acknowledged the leadership of Mr. Edward Miall.

THE LAMBETH BATHS MEETINGS.—On Saturday evening last the sixth series of these winter meetings of working men was brought to a close with festive honours, comprising tea-drinking, music, and congratulatory addresses. Upwards of a thousand persons, men, women, and children, almost entirely of the artisan class, attended the celebration, which was presided over by Alderman J. C. Lawrence, in the absence of Mr. S. Morley (one of the principal supporters of the movement), and of Mr. Gladstone, who wrote that he would gladly have been present but for a prior engagement to attend the Brand testimonial dinner. These gatherings, held almost nightly during the winter months, though mainly directed to the promotion of the total abstinence principle, embrace a great variety of subjects, moral, social, and semi-political, and, as appears from the report read by the Rev. G. M. Murphy, the series just concluded has been the most successful of the whole. Religious services, social discussions, scientific lectures and meetings in which entertainment and instruction are combined, have been held to the number of 118, at which it is computed no less than 60,000 persons attended, and the expenses have been nearly covered by the voluntary contributions of the working men themselves. For the closing festival a liberal programme of vocal music was provided, and between the songs the Rev. Newman Hall, the Rev. R. Berry, Mr. W. Tweedie, and one or two other gentlemen, delivered addresses in furtherance of the movement, and in compliment to those who had contributed to the success already attained.

LORD DERBY UPON HIS RETIREMENT.—The following letter has been addressed by Lord Derby to the Earl of Dartmouth, in reference to a resolution passed by the National Union of Conservative and Constitutional Associations, expressive of regret at his retirement from public life:—

St. James's-square, March 27, 1868.
My Lord,—I have to acknowledge, with the liveliest gratitude, the address which your lordship has done me the honour of transmitting to me on behalf of the National Union, and the numerous Constitutional Associations whose names are annexed, kindly expressing their regret at my retirement from office, and their hope that I should still be enabled to take a part in the political business of the country.

It was not without a pang, and only under a conviction of the absolute necessity of the step, that I found myself compelled to ask permission to withdraw from the service of a Sovereign to whose gracious favour I am so deeply indebted, and to sever my official connection with a party which for so many years has honoured me with its confidence, and for many members of which I entertain a personal as well as political regard. It was, however, very satisfactory to me to be empowered to transfer the office which I had had the honour of holding to one whose co-operation and friendship, I had enjoyed for more than twenty years, and who, I am persuaded, will prove himself not unmindful of those great constitutional principles which it has been the study of my life to uphold, and to which, so far as my health will permit, I shall not cease to give my earnest though unofficial support.—I have the honour to be, my Lord, your obliged and faithful servant,

(Signed) DERBY.

THE EARL OF DARTMOUTH.
THE NEXT LIBERAL GOVERNMENT.—FUTURE POSSIBILITIES.—It is rather premature, your readers, especially your Conservative readers, will say, to speculate upon the personnel of the next Liberal Government. Nevertheless, there are a few appointments which may be considered as certain as any

event which is probably twelve months off can be. Of course, Mr. Gladstone will be Premier, and equally of course Earl Russell will have a place in the Cabinet, without portfolio. Sir Roundell Palmer will be Lord Chancellor, and the two law officers in the House of Commons will in all probability be Sir Robert Collier and Mr. Coleridge. Mr. Bright, I have very good reason to believe, will be Secretary of State for India. He has a most remarkable acquaintance with India, and knows every part of the country as though he had travelled over it. Mr. Forster will not improbably be Secretary of State for the Colonies, and Mr. Goschen, Chancellor of the Exchequer. Of course the Duke of Argyll and Earl Granville will hold high office; the first will probably take the Privy Seal, and I should not be surprised if the second were appointed Foreign Secretary. Then it would be necessary to find places for Mr. Lowe and Mr. Horsman, who are quite prepared to make up their difference with the Liberal chiefs; and for Mr. Gladstone's staunch supporters, Mr. Cardwell and Mr. Chichester Fortescue. Concerning the War Office and the Admiralty, I should not like to hazard any opinion, although room will undoubtedly be found for Mr. Seely in the latter department; nor with regard to the minor appointments of the Poor-law Board, the Commissionership of Works, and the Post Office. Sir George Grey would probably receive a peerage.—*London Letter in Sheffield Independent.*

A NEW SEARCH FOR LIVINGSTONE.—Mr. Henry Faulkner writes to *Land and Water*:—"As I sailed out of Nyassa with the 'Livingstone Search Expedition' on the 25th of September last, I much regretted having seen so little of the beautiful lake, and I then resolved, if possible, to return at some future period for the purpose of discovering its extent to the northward, and surveying the eastern shore, hitherto unexplored. From information subsequently received at Mapoonda, as well as other native villages, my intention to return was increased to a determination, as what I heard induced me to combine with the objects already mentioned, the hope of being able to succour Livingstone. The latter idea may at first sight appear far fetched to you, or those who peruse your valuable paper; but when you consider that the great traveller had but nine men with him when he crossed the south of the lake more than eighteen months ago, you cannot help agreeing with me in the supposition that so few would be incapable of carrying a sufficient quantity of beads and calico to purchase his provisions for such a period; and we all know that when the stock he had with him was exhausted, it would be impossible for him to obtain more in those parts. This leads me to the conclusion that wherever Livingstone is, unless he has already reached the coast, he must be in want and needs assistance. Many would doubtless say that if he were so situated he could communicate with the authorities at Zanzibar, &c., but how is it that he has not done so since he left Ngomano? Surely Livingstone would not have left us all so long without news if he could possibly have avoided doing so? We have all heard that despatches have at different times been on the road, but it seems that none of these have ever reached their destination. On returning to this country, I lost no time in communicating these ideas to some old and valued friends, and the result was that the organisation of an expedition was agreed on. All is now nearly complete. Our probable number will be six or seven. Messrs. Walpole, Webb, and Bewley, of Dublin, are hard at work day and night building us an iron vessel for the navigation of the rivers and lake. She will be portable, being built in sections, her length will be 50ft., beam 12ft., and draught 3ft. 6in. at most. She will be fitted with 8-horse power engines and twin screw. We purpose leaving England early in May, and proceeding to the Cape of Good Hope. All our plans have been laid before Sir Roderick I. Murchison, Bart., President of the Royal Geographical Society, and his valuable advice and suggestions solicited. We have decided on asking the Government and the Admiralty to assist us with transport in a man-of-war, from the Cape to the Kongoni mouth of the Zambesi, and further to let us have the use of the Search (the vessel taken to Nyassa by the late expedition) now lying at Capetown. These applications have been forwarded to Sir Roderick Murchison, and should they be deemed too exorbitant demands, and consequently be refused, our intention is to go on to Natal and there charter a vessel, or do so at Capetown. I may add, in conclusion, that, as all the members of this expedition are old and staunch friends, many of them being old and tried fellow-sportmen, a pleasant trip is anticipated; and as duty, science, and sport are our combined objects, I cannot but feel that many of your readers will be interested in our undertaking."

It is stated that 30,000 copies of the cheap edition of the Queen's book have been disposed of.

IMPROVEMENT IN PHOTOGRAPHY.—An extraordinary step has lately been taken in photography. By a process which is still a secret, M. Adolphe Braun, of Dornach (Haut-Rhin), has produced an immense number of absolute fac-similes of the best drawings left by the great masters. These new photographs are superior to all former works of the same kind in the ordinary excellences of detail and surface-quality. They also reproduce exactly the tint of the original, neutral, brown, red, or greenish, as the case may be. They are confidently asserted to be absolutely permanent, but this must of course remain to be proved by time. Messrs. Colnaghi, of Pall-Mall, and Messrs. Hayward and Leggatt, of Cornhill, have a large number of Mr. Braun's works on sale.—*Pall Mall Gazette.*

Literature.

MR. MATTHEW ARNOLD ON
SUPERIOR EDUCATION.*

The most conspicuous failing of Mr. Matthew Arnold as a public writer is an inordinate and gratuitously-paraded self-esteem. Whenever he has anything to communicate to the world he at once assumes the attitude and style of a being who is considerably superior to the ill-informed and clodhopping world whom he deigns to favour with his opinions. He seldom or ever writes without fulness of information, without careful thought, and without hard study. He has many of the finest qualifications of a public teacher. He is a patient inquirer. He is diligent, candid, and suggestive. He has an admirable literary style. But running through all his works there is the fatal egotistic sense of his imagined superiority. He, and he alone, knows what is the matter with society. He, and he alone, can find the proper remedy for all social diseases. He, and he alone, is the prophet of the age.

Notwithstanding these defects—which are sufficiently conspicuous in the volume before us—he now gives to the English public, at a peculiarly appropriate time, one of the very best, most informing, and most suggestive books on the subject of which it treats, which has ever come into our hands. Its purpose is to describe the system of superior education on the Continent. Mr. Arnold has made personal observations and inquiries upon this subject in all the principal European States. He has visited France, Italy, Prussia, and Switzerland; has obtained what appears to be, and what no doubt is, authentic information concerning the organisation of instruction in all these countries, and has embodied in this volume the results of his labours. The work is too much loaded with detail, but it is very easy to imagine that the author has rejected from his pages much more than he has put into them. As it is, there must have been great skill exercised in the selection, and there is certainly great clearness in the arrangement, of the facts.

We shall not attempt a summary of a book which is itself, for the most part, a summary, for we could not, even in a few pages, give the reader anything like an adequate account of its contents. The greatest space is devoted to France, which, when we had read the whole of the work, somewhat surprised us, for Mr. Arnold thinks much more of the educational system of Prussia than he does of that of her present rival. Yet there is much to be learned from this section, both of what to adopt and of what to avoid. The French system suffers, as one might expect to be told, from too much action on the part of the State, from too close a supervision and inspection. Mr. Arnold is, himself, an ardent advocate of State regulation and State control. He thinks that England, in this respect, suffers from too much individual liberty. He would like to see our educational system made into a vast government-controlled scheme which should turn out minds much in the same way, and with the same kind of certainty, that a manufacturer turns out goods. This is the sort of system in which the French Empire believes, and, according to Mr. Arnold, it succeeds. In France a man cannot become a teacher unless he is licensed, and then, practically, he cannot do as he chooses. He, too, is "inspected," and such a system excites, with some reservation, our author's esteem. But after all does the system succeed? Mr. Arnold tells us, as a matter of fact, that there are more superior scholars in France than there are in England, and the same of Prussia, and so on; but what is the actual result upon the national habits and the national character? We get no sufficient answer to this question from Mr. Arnold. We doubt whether he could give it; and most certainly, we think, he would not give it in a way that would be agreeable to Englishmen. For Mr. Arnold, if we read him correctly, likes the continental mind and the continental character, whether it be French or Prussian, a great deal better than he likes the English mind and character. There is more authority and less liberty there. Yet how can the English system be so very bad, when, after all, it has produced Mr. Arnold?

We are no blind admirers, however, at least we think not, of the English system of education, whether it be in our popular or in our superior schools, and there is much in Mr. Arnold's account of the French system which is very suggestive. If, for instance, we are to have a complete educational machinery for England, nothing probably could be fairer or more

effective than the District Educational Councils of France, which are composed of the rector, the inspectors, the deans of faculties, and seven persons chosen every three years by the Minister. These seven are an archbishop or bishop from the district, two ministers of the Catholic, Protestant, or Jewish worship, two magistrates, and two "notables." "The well-known M. Coquerel," says Mr. Arnold, "is thus a member of the academic council of Paris."

There is a curious passage in this section on the teaching of mathematics in France and England—

"In general, the respect professed in France for the mathematical and scientific teaching of our secondary schools is as low as that professed for our classical teaching is high. A French schoolmaster who had seen a number of our schools said to me: 'Your boys do not learn arithmetic, the science of numbers; they learn to reckon (*le calcul*).' And every one who has watched a French teacher employing with his pupils the simple process called *réduction d'unité*, and has also watched an English boy's bewildered dealing with a rule of three sum, and heard his questions about its 'statement,' which to him is a mere trick, learnt mechanically, not understood, and easily misapplied, has a good notion of the difference between the arithmetic of French and of English schools. I must not forget to add that our geometry teaching was in foreign eyes sufficiently condemned when it was said that we still used 'Euclid.' One of the great sins of Cambridge was her retention of 'Euclid.' I am bound to say that the Germans and the Swiss entirely agree with the French on this point. 'Euclid,' they all said, was quite out of date, and was a thoroughly unfit text-book to teach geometry from. I was, of course, astounded; and when I asked why 'Euclid' was an unfit text-book to teach geometry from, I was told that Euclid's propositions were drawn out with a view to meet all possible cavils, and not with a view of developing geometrical ideas in the most lucid and natural manner."

Close to this we have an account of the way in which the religious difficulty which, so perplexes our English statesmen, is surmounted—

"I have several times mentioned the *aumôniers*, or chaplains, attached to the French public schools. None of these schools, secondary or primary, are secular schools; in all of them religious instruction is given. It is given, too, in the vast majority of private schools. An hour's lesson in the week, certain exercises and prizes in connection with this lesson, and service on Sundays, are what this instruction amounts to in the secondary schools. The provisor and the chaplain regulate it between them; that of Catholic boys is under the inspection of the bishop of the diocese or his delegate, in concert with the provisor. Protestant and Jewish boys receive the religious instruction of their own communion, regulated, *mutatis mutandis*, precisely like that of Catholic boys. The great *lycées* of Paris have Protestant and Jewish chaplains attached to them, just as they have Catholic chaplains. Where Protestants or Jews are not numerous enough for the school to have a special chaplain for them, boys of those persuasions still receive their religious instruction from ministers of their own creed appointed to visit them, and are entirely exempted from the religious instruction of the Catholics. I cannot myself see that the religious lessons (I do not, of course, speak of the services and ordinances of religion) come to very much in secondary instruction, though I must think, differing in this respect from many liberals, that they have an important and indispensable part in primary. But it is indisputable that they give rise neither in France nor Germany to any religious difficulty, as we say, whatever; they are regulated with absolute fairness, and there are no complaints at all of improper interference and proselytism. This, I say, is indisputable; and Protestants and Jews would testify to it as much as Catholics."

To us the most interesting section, although one of the briefest, in Mr. Arnold's work is that which treats of education in Italy. There is a revolution going on in education as well as in other matters in that country, and the clergy are everywhere in course of displacement from their former position. The State has dealt with the arrogant pretensions of this class in the firmest manner. Their schools were bad as bad could be, but it has been a difficult matter, notwithstanding, to oust them.

Of German schools the account in this work is very full. The author writes with a high appreciation of the system of public education in that country—its completeness; its comparative liberty; its breadth, and its high aim. Much that he tells us justifies his opinion. Prussia, especially, has, in the author's view, a "belief in culture," and we need not say that this is a cardinal doctrine of Mr. Arnold's educational politics. "What," he says, "I admire in Germany is that, while there, too, industrialism, that great modern power, is making 'at Berlin, and Leipzig, and Elberfeld, the most successful and rapid progress, the idea of 'culture—culture of the only true sort—is in Germany a living power also. Petty towns 'have a university whose teaching is famous 'throughout Europe; and the King of Prussia and Count Bismarck resist the loss of a great 'savant from Prussia as they would resist a 'political check. If true culture ever becomes 'at last a civilising power in the world, and is 'not overlaid by fanaticism, by industrialism, 'or by frivolous pleasure-seeking, it will be to 'the faith and zeal of this homely and much- 'ridiculed German people that the great result 'will be mainly owing."

Mr. Arnold concludes this work with a general review of the bearing of the information

which he has obtained upon higher education in England. There is great breadth and often sound judgment exercised in this review. It must be confessed that our Universities and public schools do not come favourably out of it. At the same time, it seems to us that Mr. Arnold, like many theorists, and especially like many sentimental theorists, is a little too confident in the power of machinery to bring about an improvement in the present system, or rather want of system. It is very beautiful, although it is not the whole truth, to say that "the idea of a general liberal training is to convey to us a 'knowledge of ourselves and the world,' but we very much doubt, even after reading this book, whether the French or the Germans have taught this knowledge much better or more effectively than the English have taught it. In one thing, however, they all seem to be agreed, and that is, that study of Greek and Latin do not much assist in this; and these studies are going comparatively out of fashion. Mr. Arnold's rather imperative suggestions of "we 'must' do this and that will no doubt be listened to with the respect that they deserve, but if we do not do all that he suggests we hope he will not utterly despise us. But we are on the eve of great reforms, and it is only doing justice to our author to say that his work should be carefully studied by those who will have to make the necessary changes. We believe that they can all be made without giving up any of our present liberty. The great value of this book to us is its revelation of the manner in which means of the highest education are thrown open to all continental peoples. Our first reform, we hope, will be in this direction, and Mr. Arnold has done something at least to aid in its accomplishment.

MRS. EILOART'S NEW NOVEL.*

People who read novels indiscriminately must be prepared to encounter a great deal of trash and some amount of dirt. We may fairly presume that such of our readers as have any considerable acquaintance with the light literature of the day, have long since learned the wisdom of guiding their reading by some principle of selection. It must be puzzling to those who have neglected such a precaution, to know how to avoid disappointment and waste of time, for second-rate novels come up like mushrooms, and the good and bad are as undistinguishable to the unpractised eye as mushrooms from toadstools. Mrs. Eiloart's novel, "Meg," is the second from her pen. It establishes her claim to a place of honour among the writers of minor fiction, and most persons who read it will give her credit for the best motives for writing it. She evidently intended "Meg" herself to read a most impressive lesson to her superiors in position, and we cannot say that she has been altogether unsuccessful. Brought up in the slums of Swamp Town, which, so far as we can make out, is another name for Somers-town, Meg, in the course of her youth, contracts an alliance—a marriage in all but the legal aspect—with a costermonger, who, in the course of a few years, is removed from her by death. Having to cast about for a living, and being a woman of classical beauty—the only one answering to that description we should imagine in that neighbourhood—she is picked up by a lady artist and for some time gains a livelihood as an artist's model. Circumstances which we cannot detail here, were unusually favourable to the development of her intellectual faculties and social qualities, and in a few months the development had proceeded so satisfactorily that we find her promoted to a suburban villa, as the mistress of an artist who, for his own purposes, had studiously kept her in ignorance of even the world's code of morals. Such ignorance of course could not last long, removed as she was to the sphere of middle-class existence, and when she came to view her past career in the light of Christian morality, she quickly abandoned her newly won position and loathed the man who had introduced her to it.

We have thus, contrary to practice, given some slight outline of the story itself, that our readers may judge for themselves whether or no it is a book for family reading. The story is certainly well told, though without great force. Meg herself, although the heroine of the book, and the one character in whom our interest centres, does not reveal the author's skill so much as others we could name, as, for instance, Nelly Stanton or Mr. Hubbard. The reason for this is that Mrs. Eiloart has set herself to a task to which none but the best writers are equal. Meg's fortunes would form a fit theme for the genius of George Eliot, and even then should not be traced ideally, but with a strict regard to analogies presented by actual life. And here let us remark that George Eliot would never have committed the sin against good taste which Mrs. Eliot has so repeatedly done in detailing Mrs. Baring's innuendoes and insinuations. Such a subject as that of poor Meg's unconscious disgrace, if it need have been introduced at all, had better be without comment, either in the way of prediction or reflection. We quite approve of the manner in which Mrs. Eiloart has treated the question of Ritualism.

*Meg: A Novel in Three Volumes. By Mrs. EILOART. London: Hurst and Blackett.

*Schools and Universities on the Continent. By MATTHEW ARNOLD, M.A., &c. Macmillan.

BRIEF NOTICES.

Social Life of the Chinese. A Daguerreotype of Daily Life in China. By the Rev. JUSTUS DOOLITTLE. Edited by the Rev. PAXTON HOOD. (Sampson Low, Son, and Marston.) A well-known missionary to China was asked not long ago by a cabman who was driving him through the streets of London, whether the Chinese were "civilised like"—whether, for instance, they "drank their gin of a morning." This is a somewhat overdrawn illustration of the sort of interest with which most people are wont to regard foreign nations,—those that pretend to high civilisation especially. They wish to realise as far as they can an intimacy with their domestic life, which will enable them to institute comparisons and analogies between their own affairs and those of their distant relatives. We smile at the notion of babies being taught to sit upright in their chairs by the use of molasses as a cushion, and we pity the widows who find a solace for their bereavement in public suicide; but the bare enumeration of such customs, and of a thousand others equally and far more absurd, does little to advance one's knowledge of the general tenour and purpose of the life of an educated Chinese lady or gentleman. Possibly the gratification of such a curiosity as that we have indicated would afford us little satisfaction, and from the barrenness of the topic, would yield little of interest to a cultivated European mind, but at all events the subject would be a new one. Mr. Doolittle's volume, as it appears in a revised form under the editorship of Mr. Paxton Hood, contains little information about China in general. Abbé Huc's work, as a work of travel and observation, is of far greater interest. Other writers have given vivid descriptions of scenery and of the outward aspects of Chinese life to which this work does not pretend. But Mr. Doolittle's volume is, nevertheless, one of great usefulness and interest. It is crowded with information. From the first page to the last, and there are about 600, closely printed, we have a detailed account of the social customs and ceremonies of the Chinese from the cradle to the grave. As a book of reference it is entitled to a very high position, and its value is much enhanced by the numerous woodcuts which illustrate the text.

Abyssinia Described, or, the Land of Prester John. (J. C. Hotten.) We owe an apology to our readers and to the compiler and publisher of this work for so long delaying a notice of its contents. Mr. Hotten has most industriously ransacked the journals of travellers to Abyssinia during the last three centuries, and makes them all contribute something towards a description of the appearance of the country and the customs of its various inhabitants. Among those to whom he is indebted for more recent reports are Bruce, Mansfield Parkyns, and Dr. Beke. From these travellers he has made pretty copious extracts. Of course Mr. Hotten has a right to hold and to express his own opinions, but as it appears to us, a book of this character, which is invaluable to persons who wish, at a short notice, to be au courant with Abyssinian affairs previous to the present expedition, would be more acceptable if the compiler did not insist so much on the importance of the holding of the country by the English Government when the object of the expedition is attained.

Eighty Years of Republican Government in the United States. By LOUIS J. JENNINGS. (London: John Murray, Albemarle-street.) This book is not the work of an historian, but of a partisan, a bitter and unscrupulous partisan, as is evident in the assertion that Mr. Goldwin Smith's representations on the subject of capital and labour "are probably not intended to convey the truth 'about America, so much as to serve certain party purposes in England.'" As a "Times Correspondent" in America, he has for two years past come into "close intercourse with many of the most active public men of the 'country.'" He has written this book to counteract the adulation of the American constitution indulged in by English demagogues, who "invent wrongs for others in 'order that they may obtain influence of which they 'are unworthy, and use it afterwards to the disadvantage of an ancient kingdom which has been assailed 'by many demagogues, and hitherto survived them all.'" The sum of his evidence amounts to this: that Democratic Government is on its trial in America, that there are special disadvantages attaching to it, that the constitution is not perfect, and that in the complications during and succeeding the late civil war the letter of the constitution was violated in the treatment of the Southern States. Any intelligent American would admit all this. There is, however, no attempt to compare the failures with the successes of Republican Government in America, nor its issues with those of monarchy and aristocracy elsewhere. Our readers may be interested in the conclusion to the chapter on "the voluntary principle in religion." "The voluntary system in America 'works well for the people, but ill, in many cases, for 'the preacher. Religion itself does not suffer by being 'placed above the influence of State support and 'patronage. The State cannot be held responsible for 'the government of any religious body, it gives offence 'to none, and the adherents of each sect take a natural 'pride in doing all in their power to add to its 'prosperity.'"

Christian Life in the Camp. A Memoir of Alexander Mackay Macbeth, Surgeon in the 105th Regiment of Infantry. (London: James Nisbet and Co., Berners-street.) Dr. Macbeth's was an interesting life, but this is far from an interesting memoir. It is much too long;

all the incidents of Dr. Macbeth's career, all that needed record of his religious experience and character, might have been summed up in a few pages. The style of the narrative is vague as well as diffuse; the authoress lacks simplicity of purpose as well as of treatment, she can never very long forget herself in her subject. The book is, in the main, of wholesome religious tone, with, however, some very serious faults of taste and feeling. We append one illustration; it is this kind of indifference to common sensibilities which disgusts simple-minded persons with so much of our religious biography. Dr. Macbeth was appointed to the Birkenhead transport ship, shortly before she went down, but was unable to accept the appointment on account of bad health. "The case was decided, and another officer sent in his place, who met, alas! a watery grave in the loss of that fated ship, and its noble-minded and gallant freight. This was one of those cases in which God permitted it to be distinctly seen, that circumstances in our eyes evil, were to produce essential good. The severe suffering, over which he had often grieved, prevented his embarkation in the Birkenhead; he was spared to spend years in a consistent holy walk with God, and in witnessing for Jesus, who redeemed him, wherever his varied lot was cast." Can the authoress have remembered the friends of the "other officer," when writing this passage, and reflected with what feelings they would read it?

Organic Philosophy. Vol. II. Outlines of Ontology. Eternal Forces, Laws, and Principles. By HUGH DOHERTY, M.D. (London: Trubner and Co., Paternoster-row.) Dr. Doherty is strongly persuaded of certain truths: as, for instance, that man is a true microcosm; that the laws of thought are not only trustworthy, but in real correspondence with the laws and principles of nature. Hence he finds a place in human knowledge for ontology, and without ontological science human knowledge would seem to him imperfect. There is much in his treatise that is good, pure in purpose, and scientifically sound. A good deal of information is also laid under tribute. But the style of the book is rhetorical and not philosophical. Dr. Doherty's definitions are not clear, nor his arguments well-stated. New-coined words and tabular statements abound in his book; but it is vague and incoherent, talk about ontology rather than ontological reasoning.

Ed-Dimiryah. An Oriental Romance, and other Poems. By W. F. KIRBY. (London: Williams and Norgate, 14, Henrietta-street, Covent-garden.) There is nothing in "Ed-Dimiryah" but its oriental character to distinguish it from the respectable common-places of verse that are constantly issuing from the press. It is a readable poem, sometimes descending to metric prose, rarely rising to forcible poetic conception or melodious expression.

Queen Bertha and her Times. By E. H. HUDSON. (London and Cambridge: Rivingtons.) This is not the kind of book which commends itself to our judgment. We greatly enjoy history, and we can find pleasure in works of the imagination; but we do not like books which seem to be histories, but in the production of which the imagination plays a considerable part. Especially in relation to the beginning of Christianity in our own islands, do we feel the necessity for a close adherence to fact. So many ingenious and plausible theories have been started resting for their support on what, after all, are mere monkish legends, that we confess we are not greatly attracted to a book whose writer tell us that he has availed himself extensively of some of the valuable historical (?) relics collected by M. de Montalembert; and which in its first sentence tells us that "to undertake the task of tracing even a slight 'biographical sketch of Queen Bertha's life, would be 'to undertake an impossibility, for history does not 'furnish a clear outline." Still, though we do not learn and cannot learn much that is reliable about Queen Bertha, we are bound to say that by a free use of the works of modern writers on the subject, the author has succeeded in giving us some very interesting pictures of early Saxon times and habits. The great desideratum, however, especially for our young people, in relation to our early history, is a book which rigidly discarding everything that does not rest on sufficient evidence, shall give them only veritable facts. No doubt this would greatly curtail the dimensions of many a pretty story; but this would be infinitely better than that mingling of fact and fancy which now finds too much favour, and which must necessarily be misleading.

A Sister's Play Hours. By the Author of "Studies for Stories." (London: Strahan and Co.) This series of tales is in every way equal to the former collection from the same pen. As simple and truthful pictures of daily life, they are models of what stories of their class should be, and show how powerful an instrument fiction may become for the attainment of the highest ends when used by a wise hand. They are full of good practical sense as well as beautiful sentiment, and yet they are really attractive stories. The writer has achieved success where many fail. Some can write a good story; and others can prepare a very sound and useful homily. So to blend the two that the homily shall not make the story dull, and that the story, while preserving its attraction, shall not lose its proper point, is very difficult; but it has been done here. The stories illustrate principles which are not forced into them, or appended as a kind of moral, but woven into them in such a way as to leave the deepest and happiest impression on the mind.

Lucretia, or the Heroine of the Nineteenth Century. By the Author of the "Owllet of Owlstone Edge." (Masters.) This clever tale is the production of one who is deeply impressed with the evil which is being done by means of the sensational novels with which our literature has recently been flooded, and whose desire is to do something towards counteracting the mischief. The book consists of a "correspondence sensational and sentimental," in which are detailed the romantic feelings, the ridiculous ideas of life, the wild follies and the sad misadventures of a young lady whose mind had been formed by the constant perusal of these exciting works of fiction, and whose one aim was to fashion her own life and conduct after the model of some of her favourite heroes. She begins (and for this we at least could not find it in our heart to blame her) by changing her name from Lucky Frammage—a most unsuitable name, certainly, for a heroine of romance—into Lucretia Beverley. The friends with whom she is placed, a cross-grained old uncle, and her cousin, a clear-headed, sensible solicitor, are, of course quite unable to sympathise with her notions, and thus thrown upon herself, she soon finds opportunities for the display of the absurdity which her unfortunate style of reading had fostered. She falls in love with her uncle's cowherd, whom she believes to be a gentleman in disguise, and with whom she elopes, only to find that he is the head of a gang of thieves. Happily she was rescued in time, but even this does not cure her, and her untamed love of the sensational only involves her in fresh difficulties. The idea is very ably worked out, and the writer contrives so to introduce the sensational element as to expose its absurdity. There is an indiscriminating tone in the reflections which are added to the story itself which greatly detracts from the force of the condemnation there pronounced, in which it would seem as if the author meant to include a considerable part of the literary world. There are unprincipled writers as well as unprincipled politicians, but we hope that there are very few, especially among those who are exerting any marked influence, "who 'would feel no objection to writing as Christians to-day and as infidels to-morrow.'"

Children's Album, or Pretty Pictures with Short Stories. By UNCLE JOHN. (London: Cassell.) One of those capital nursery books which only needs to be known to be valued. It is sure to be popular among all the little folks for whose amusement it is designed.

Chaucer, Prologue, and Knight's Tale, &c. Clarendon Press Series. (Macmillan.) English Reprints. Stephen Gosson, the School of Abuse, 1579. We cannot do more than call attention to these excellent reissues of old books. It is a good sign that our older literature is beginning to attract more attention, and publications of this style do important service in stimulating a taste for studies, the effect of which must be useful in correcting some of the faults which too readily creep into our language, and, perhaps, in restoring to it some of the treasures which it has almost entirely lost. The edition of Chaucer, in particular, is eminently fitted to guide and help the student of early English.

Byways in Palestine. By JAMES FINN, M.R.A.S. (London: James Nisbet and Co.) We must confess ourselves heartily tired of the ordinary books of Eastern travel written by tourists who never deviate from the beaten track, who describe what has been often told before, who go into becoming raptures at the proper places, and who indulge in the common-place reflections which have occurred to every one who has traversed the route, and which probably will occur to every traveller of average intelligence who shall traverse it in the future. But Mr. Finn is not a tourist of this class, indeed is not a tourist at all, but an observant, painstaking, enterprising Englishman, who, having spent many years as consul at Jerusalem, has taken every opportunity of prosecuting researches in all the regions round, of visiting its most interesting scenes,—and especially those which lie out of the path of the traveller who makes a flying visit either for recreation or with the purpose of getting up a book,—of investigating the many obscure points relative to the topography of the Holy Land, and altogether of obtaining a complete and accurate notion of the condition of the people and the land in which they dwell. "I lived," he says, "among 'the people, holding intercourse with peasants in 'villages, with Bedaween in deserts, and with Turkish 'governors in towns, or dignified Druses in the Lebanon, 'and slept in native dwellings of all qualities, as well 'as in convents of different sects; in the open air at 'the foot of a tree, or in a village mosque, in a cavern 'by the highway side, or beneath the cliff near the 'Dead Sea; although more commonly within my own 'tent, accompanied by native servants with a small 'canteen." The result is a book of extreme interest and value, owing its charm not to anything specially felicitous in arrangement or attractive in style, but to the importance of the additions which the writer has been able to make to our knowledge of the subject. In the most quiet and unpretending manner he records the result of observations, not made hastily but often tested as to their accuracy, by repeated visits to the locality, and many of them throwing considerable light on certain features of the sacred history. He is as earnest in his search after a forgotten city, as, for example, that of Gath, as the man of science in his pursuit of some new fact of geology or astronomy, and in the enthusiasm with which he has prosecuted his work we find the secret of the success he has realised.

Fellowship Letters addressed to my Sister Mourners. (London: Macmillan and Co.) Thoughtful words of earnest Scriptural consolation to "those who mourn" must always be well-timed. The "world's a room of sickness and unrest," where there are always many weeping bitter tears and crying out for some tender loving voice to comfort and strengthen them. We therefore welcome this beautiful little volume, written as it is with genuine feeling, good taste, and a right appreciation of the teaching of Scripture relative to sorrow and suffering. It is a voice "out of the depths"; for the writer has evidently had a sad experience of her own, and she now seeks to comfort others "with the comfort wherewith she herself was comforted" "of God." There is nothing morbidly sentimental in the book, but, on the contrary, an earnest desire to make sorrow minister to the nurturing of a high and healthful tone of spiritual feeling.

The Shady Side and the Sunny Side. By Two Country Ministers' Wives. Two New England Stories. (London: Sampson Low.) The sorrows and joys, the ups and downs, of pastoral life furnish a very suggestive topic for any writer who really knows what they are by experience, as we fancy is the case with the authors of the two little tales before us. They have a good deal to tell, and they know how to tell it with effect. The fact that, in both cases, the scene is laid in New England, gives the tales all the charms of freshness; but amid the diversity of circumstances and habits here described human nature is the same, and the pastor's troubles and anxieties much the same in the New World as in the Old.

We have received four volumes of the Standard School Library, a new educational series, published by C. H. Clarke, Paternoster-row, including *A Guide to French Conversation, to reading French, and to the French Language*, all by Monsieur F. LORIN; and *A Latin Reader*, by EDWARD TUCKER, A.B. They seem to be carefully compiled and well suited to their purpose, but there is no feature in them calling for special comment.

We must mention without further comment *Life of St. Patrick*, by JOSEPH S. SMITHSON (Moffatt and Co., Dublin); *Introductory Text-book of English Composition*, by W. C. DALGLEISH, M.A., Sixth Edition (Oliver and Boyd); *Conversations on the Book of Revelation* (Hall and Co.); *Page's Introductory Text-book of Geology*, Seventh Edition, (Blackwood and Sons); *A Handbook of Domestic Homoeopathic Practice*, by Dr. ALLSHORN (Houlston and Wright); *The Forest, the Jungle, and the Prairie* (T. Nelson and Sons); *Notes on the Catechism*, by Rev. A. BARRY (Bell and Daldy); *Murby's Excellent Reading-books*, No. 6 (T. Murby); *History of England*, by Archdeacon SMITH (F. Wayne and Co.); *Banks and Banking and Life Assurance* (Joseph Bentley); *Alpha and Omega*, by JOHN W. DRAKE (E. Stock); *Wright's Eton Greek Grammar* (W. Tegg); *The Biblical Treasury* (Sunday-school Union); *The Door was Shut* (Jackson, Walford, and Co.); *The Sunday-school Teachers' Diary* (Sunday-school Union); *The Present Crisis of the Church of God*, by the Rev. E. CORNWALL (Partridge); *What is Religion?* by T. BREVIER (Heywood and Co.); *Clerical Experiences of Total Abstinence* (W. Tweedie).

Gleanings.

AN IRISH ESTABLISHMENT.—More shepherds than sheep.—*The Owl.*

The *Bristol Times* reports that the cuckoo was heard on Sunday in the neighbourhood of that city.

According to a fashionable contemporary, the blue coat and brass buttons of our sires are again to be started for evening dress, "under the most distinguished patronage."

A MARRIAGE IN HIGH LIFE.—The following, we need hardly say, is from an American contemporary:—"During the siege of Vicksburg, it is reported that two balls—one a Minie and the other from a Belgian rifle—fired from opposite points, met in mid-air, and were almost completely welded together."

AN AUCTIONEER'S PILGRIMS.—An auctioneer was selling a library at auction. He was not very well read in books, but he had scanned the titles, trusting to luck, and went ahead. "Here you have Bunyan's 'Pilgrim's Progress,' how much 'm' I offered for it? How much do I hear for the 'Pilgrim's Progress' by John Bunyan? 'Tis a first-rate book, gentlemen, with six superior illustrations; how much do I hear? All about the Pilgrims, by John Bunyan! Tells where they come from, an' where they landed, and what they done after they landed! Here's a picture of one of them going about Plymouth peddlin', with a pack on his back!"

A SURPRISE FOR THIEVES.—At Pittsburg, Pennsylvania, papers tell how two thieves met a gentleman walking the streets late at night with a box under his arm, and undertook to show him to a hotel. They relieved him of the box, and ran off with it. The gentleman was a naturalist, and his box contained four rattlesnakes. Fancy the thieves' emotions when investigating their prize!

CROSBY HALL was last week opened as a City dining establishment. The place has come to strange uses. It was built in the fifteenth century, and is mentioned by Shakespeare in his "Richard III." The present managers of the concern have availed themselves of the circumstance, and have adopted as their motto the line, "When you have done, repair to Crosby-place." It is one of the few relics now left us.

NO INFLUENCE.—A man in a blouse once said, "I have no more influence than a farthing rush-

light." "Well," was the reply, "a farthing rushlight can do a good deal: it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend: let your rushlight so shine before men, that others, seeing your good works, may glorify your Father which is in heaven."

A CHEERFUL VIEW OF THINGS.—"How dismal you look!" said a bucket to its companion, as they were going to the well. "Ah," replied the other, "I was reflecting on the uselessness of our being filled; for let us go away ever so full, we always come back empty." "Dear me! how strange to look at it in that way!" said the other bucket. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."—*Moralist.*

A SCHOOLMASTER WITH 400L. A-YEAR AND ONE SCHOLAR.—Mr. Fearon, one of H.M. Inspectors of Schools, says:—"At a little English grammar-school which I visited, with an income, according to Parliamentary returns, over 400l. a-year, and annually increasing, I found two masters with fixed salaries and one scholar. Perhaps one of the most comical scenes ever witnessed in that county was the examination of that solitary scholar by the venerable and learned head-master, the usher, and the assistant-master. He was a sickly boy, and very ignorant. Before leaving the place I ventured, as a matter of curiosity, to ask the master upon what pension he would be willing to retire. 'I don't want to retire at all,' said he. 'But,' said I, 'you have only one scholar.' To which he made the astounding reply, 'And I don't want any more; why should I? I am an old man. That is a good reason to give you, and the place is better than a curacy. I will not retire if I can help it, and certainly not for less than the full salary; why should I?'"

THE FRENCH EMPEROR'S BODYGUARD.—If a recent statement in the *Journal de Paris* is to be taken as accurate, the Emperor of the French, when he walks and drives abroad, is no longer accompanied by a posse of police agents in plain clothes, several of whom used either to precede or follow him on horseback, while others kept some moderate distance behind him in an open carriage. His sole attendants now are said to be a couple of police officers in private clothes, who accompany him in all his drives and promenades, at times some distance in front of him, though usually twenty yards or so behind, if on horseback, and within less than half that distance when on foot. The only weapon they are said to carry is a stout cane. As a set-off to the foregoing, it should be remembered that the contemplated movements of the Emperor are invariably kept strictly secret, and that it is only on important public occasions the Parisians are informed of them beforehand. On these occasions, when the display is a non-military one, the Emperor is commonly hemmed in on all sides by sergens-de-ville, and immediately preceded and followed by at least a score of police-agents in private clothes, at least two of whom are English, and half-a-dozen or so Italian.

MARVELS OF THE TELEGRAPH.—Mr. Latimer Clark gives the following particulars of some of the recent performances of the Atlantic Telegraph. At the anniversary banquet given to Mr. Cyrus Field, messages were sent from London and answers received in the following periods:—From the President at Washington, two hours ten minutes; from Mr. Seward at Washington, two hours 25 minutes; from several persons in and near New York, average one hour 45 minutes; from the Governor of Cuba, who apologised for the delay caused by his residing at a distance from Havannah, two hours 24 minutes; from the Governor of Newfoundland, at St. John's, 38 minutes; and from Heart's Content, Newfoundland, six minutes. But even these performances are thrown into the shade by an ordinary message sent from London to San Francisco on the 1st February. The wires in America were joined up for experiment from Heart's Content to California, and the message was sent from Valentia at 21 minutes past 7 in the morning; the acknowledgment of its receipt was received back in Valentia at 23 minutes past 7, the whole operation having only occupied two minutes; the distance travelled was about 14,000 miles, and the message arrived, according to San Francisco time, at 20 minutes past 11 on the evening of January 31, or the day preceding that on which it left England.

MORE ABOUT THE "STEAM MAN."—We lately quoted a paragraph from a Newark (New Jersey) paper, relative to this Yankee notion. The *Times* correspondent says of this curious invention: "His legs are made up of iron cranks, screws, springs, and other intricate machinery, and have a motion similar to the human extremities; his stomach is a furnace, his chest a boiler, and the smoke passes up through his head and towering hat. He bears a good-humoured countenance, with a handsome moustache, while in his mouth is fixed a steam whistle, and a gauge and safety-valve ornament the back of his head. He is the figure-head, as it were, of a phaeton, capable of accommodating four persons, together with a tank to carry water and a box for coals. The driving machinery is at his back, and within easy grasp of the persons on the phaeton, who can stop, curve, go fast or so slow at their pleasure. The inventor claims that twenty pounds of steam will set him in motion, and twenty cents worth of coals work him a day. He also claims that he can accomplish a mile in two minutes on a level course, and can step over all obstructions not higher than a foot. His engine is four-horse power, and the man takes thirty in at each stride. This 'steam man,' however, has not yet exhibited himself in public, though he is promised a race down Broadway when the weather is fit, and meanwhile his owner offers to

manufacture steam men at short notice for 300 dols. apiece. Whether they prove of any practical good or not, the one at New York is unquestionably a great curiosity."

FRENCH IGNORANCE OF ENGLISH HISTORY.—A play called "Glenarvon," which had tremendous success some thirty years ago, has been revived at the Théâtre Porte St. Martin. As its name indicates, the scene is laid in Scotland, and Scots and English figure in it. One of its personages is Charles II.; and he is represented as a sanguinary monster—an unjust representation of "the most amiable and engaging of men," as Hume calls him. A scene between him and one Campbell, who figures as his Minister, may be taken as a specimen of the very extraordinary notions French dramatists have of the power of English kings, and of the manner in which British subjects consent to be treated. "Campbell," says his Majesty, "I am in love with your daughter, and must have her!" "Never, sire!" "A-a-a-h!" cries, or rather howls the king, and he stamps his foot and rolls his eyes. Then he exclaims, "I will strip you of your orders. When will you send back the Garter and the Thistle?" "Instantly, sire!" and Campbell reverently takes off the ornaments he wears. "And your portfolio—when shall I have that?" "In an hour." "And your head? for it must come off! A-a-a-h!" "You can take it when you will." "Then I will have it to-morrow. Good morning."—*Letter from Paris.*

NAPOLEON III. THE ALLEGED LAST ANTICHRIST.—The following extract from a letter recently written by a Baptist minister from Jerusalem to his brother, the Rev. W. Knapp, at New York, was read in a Baptist chapel. It shows the present extraordinary opinions of foreign Jews on this interesting question:—

Brethren, I have a communication to make to you, of which I wish you to understand that Brother Samuel, who has preached on the subject of the last Antichrist, knows nothing. This afternoon I received a letter from my brother William, who is now in Jerusalem. After stating that he had conversed with many Jews in the Holy City, and especially with their learned Chief Rabbi, they all stated that they, as a nation, had relinquished all hope of the coming of the Messiah, as looked for by the Gentile Christians; but added, that our Messiah will come, and he is nigh at hand. We are now negotiating with him: he to restore our nation to Palestine, and we to acknowledge him as our Head or Messiah. And that person is Napoleon III. Again writes my brother,—"You on the other side are greatly misled as to the actual state of things in Europe. Every kingdom, state, and nation in old Europe is leavened with Republicanism; they are worn out with misrule, war, and bloodshed, created by the crowned heads of Europe, and are even now ripe for revolution; and their purpose is to sweep them all by the board, and form one vast confederacy of nations under one head, and that one head will be Louis Napoleon."—*Philadelphia Prophetic Journal.*

Births, Marriages, and Deaths.

BIRTHS.

JOHNS.—March 25, at Ebenezer, Arvon, the wife of the Rev. Thomas Johns, of a son.
SMITH.—March 28, the wife of Mr. Charles Smith, of Median-road, Clapton Park, N.E., of a daughter.

MARRIAGES.

WYLIE—THOMPSON.—March 5, at Singapore, James Roxburgh Wylie, Esq., M.D., English Practitioner of Batavia, Java, to Mary, second daughter of J. Thompson Esq., solicitor, Bradford, Yorks.
FORSTER—JOHNSON.—March 18, at Cavendish Chapel, Manchester, by the Rev. Dr. Parker, Mr. Robert Forster, of Scarborough, to Eliza Johnson, of the same place.
M'KENZIE—WILKIE.—March 19, at the Presbyterian church, Everton, Valley, by the Rev. J. Paterson, Mr. Daniel M'Kenzie, to Jessie, youngest daughter of Mr. Thomas Wilkie, 6, Clarence-grove, Everton, Liverpool.
HARTLEY—RAISTRICK.—March 21, at the Independent chapel, Eccleshill, by the Rev. J. Aston, Mr. Benjamin Hartley, to Miss Emma Raistrick, both of Eccleshill.
BARRACLOUGH—WOOD.—March 21, at the Wesleyan Free church, Holmfirth, by the Rev. W. B. Allcock, Mr. James Barraclough, Leeds, to Eliza, fourth daughter of Mr. James Wood, of Holmfirth.
PHILLIPS—REES.—March 23, at the English Presbyterian church, Garston, by the Rev. D. Saunders, assisted by the Rev. R. Thomas, Mr. Thomas Phillips, ex-mayor of Swansea, to Jeanette Rees, of Bankfield House, Garston.
DAVIES—JONES.—March 24, at the Welsh Presbyterian chapel, Netherfield-road North, Liverpool, by the Rev. Owen Thomas, Mr. Richard Davies, of Aughton-street, to Margaret, only daughter of Mr. John Jones, Everton.
BARTON—BEECROFT.—March 25, at Airedale College Chapel, by the Rev. William Kingland, Mr. Charles Barton, to Miss Martha Beecroft, both of Bradford.
COX—SLACK.—March 25, at Cavendish-street Chapel, Manchester, by the Rev. Dr. Parker, Albert Septimus Cox, M.R.C.V.S., of Knutsford, to Sarah Eleanor, eldest daughter of John Slack, Esq., of Moss Cottage, Rusholme.
EVERETT—BULMER.—March 25, at the Castle street Congregational church, Reading, by the Rev. J. F. Stevenson, William, third son of Edward J. Everett, of Norwood, Surrey, to Mary, second daughter of the late Benjamin Bulmer, of Boston Spa, Yorkshire.
SANDBACH—LACY.—March 25, at the Wesleyan chapel, Todmorden, by the Rev. F. B. Sandbach, brother of the bridegroom, assisted by the Rev. J. Briggs, John Edmund, eldest son of Mr. J. Sandbach, of Manchester, to Mary Elizabeth, eldest daughter of the late Mr. D. Lacy, of Stoodley Hall, near Todmorden.
LANG—ASPLAND.—March 26, at the Unitarian church, Oakfield-road, Clifton, by the Rev. R. Brook Aspland, M.A., of Hackney, uncle of the bride, Samuel, only son of the late Thomas Lang, Esq., of Bristol, to Emily, elder daughter of A. Sydney Aspland, Esq., of the Middle Temple.
WILLEY—SYKES.—March 28, at Sion Chapel, Bradford, by the Rev. J. P. Chown, Mr. Albert Willey, to Miss Martha Sykes, both of Manningham.

DEATHS.

WRIGHT.—March 22, at Camelford, Cornwall, the Rev. Edwin Wright, late superintendent minister of the United Methodist Free Church, Liverpool.
COOPER.—March 26, at Campden Lodge, Clapham Park, Mr. Richard Cooper, aged seventy-two.

BOURNE.—March 29, at his son's residence, 29, Holland-road North, Brixton, Stephen Bourne, Esq., formerly Registrar of Berwick, and formerly stipendiary magistrate in Jamaica, in the seventy-seventh year of his age.

REYOLDS.—March 30, at the house of her son-in-law, J. S. Vaisey, Esq., Adelaide-road, N.W., in her seventy-ninth year, Sarah, widow of the late Rev. John Reynolds, formerly of Ramsey, Hants, and Halstead, Essex.

WILKS.—March 31, at 18, Penn-road Villars, Holloway, Euphemia Stewart, wife of the Rev. Mark Wilks, in the thirty-fifth year of her age.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, March 25.

ISSUE DEPARTMENT.

Notes issued £35,099,805 Government Debt £11,615,100
Other Securities .. 3,981,900
Gold Coins & Bullion 20,999,805

BANKING DEPARTMENT.

Proprietors' Capitals £14,563,000 Government Securities (inc. dead weight annuity) £13,273,162
Reserve .. 3,635,003 Other Securities .. 19,039,838
Public Deposits .. 7,278,467 Notes .. 11,764,940
Other Deposits .. 19,502,236 Gold & Silver Coins 1,338,378
Seven Day and other Bills .. 437,513

£45,415,218

£45,415,218

March 26, 1868. FRANK MAY, Deputy Chief Cashier

Markets.

CORN EXCHANGE, LONDON, Monday, March 30.

The supply of English wheat this morning was very small, and was disposed of at an advance of 1s. per qr. on the rates of this day se'night. There was a decided improvement in the tone of trade for foreign wheat, and in some instances rather more money was realised. Malting barley is rather better. Grinding sorts rather cheaper. Beans and peas, each 1s. per qr. dearer. The arrivals of foreign oats for the week are very large. Our dealers were free buyers last week, when factors yielded a little to the pressure of supply. To-day the trade has regained the firmness it had lost, and the prices obtained were about equal to those of Monday last.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red, old ..	72 76	72 76	Grey ..	42 44	42 44
Ditto new ..	67 78	67 78	Maple ..	46 47	46 47
White, old ..	75 81	75 81	White ..	45 47	45 47
„ new ..	67 78	67 78	Boilers ..	45 47	45 47
Foreign red ..	71 76	71 76	Foreign, white ..	44 46	44 46
„ white ..	72 76	72 76	RYE ..	43 45	43 45
BARLEY—			OATS—		
English malting ..	35 36	35 36	English feed ..	35 38	35 38
Chevalier ..	39 47	39 47	„ potatoes ..	30 35	30 35
Distilling ..	37 41	37 41	Scotch feed ..	—	—
Foreign ..	34 35	34 35	„ potatoes ..	—	—
MALT—			Irish black ..	23 26	23 26
Pale ..	—	—	„ white ..	23 24	23 24
Chevalier ..	—	—	Foreign feed ..	25 30	25 30
Brown ..	54 62	54 62	FLOUR—		
BEANS—			Town made ..	60 64	60 64
Flcks ..	40 43	40 43	Country Marks ..	51 53	51 53
Harrow ..	41 44	41 44	Norfolk & Suffolk ..	49 50	49 50
Small ..	—	—			
Egyptian ..	43 44	43 44			

BREAD.—LONDON, Saturday, March 28.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, March 30.—The total import of foreign stock into London last week amounted to 5,345 head. In the corresponding week last year the aggregate arrivals were 7,923; in 1866, 6,916; in 1865, 9,527; in 1864, 4,115; in 1863, 6,130; in 1862, 2,322; and in 1861, 3,253; and in 1860, 3,114 head. There was only a limited supply of foreign stock on sale here to-day. On the whole, the demand ruled steady, at prices fully equal to Monday last. The show of beasts fresh up from our own grazing districts, as well as from Scotland, were seasonably good, and in prime condition. The attendance of buyers being on the increase, all breeds changed hands freely, at last week's currency. The best Scots and crosses sold at 5s. 10d. to 6s. per 8lbs. The supply from Ireland was mostly of inferior quality. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,650 Scots, crosses, and shorthorns; from other parts of England, 600 various breeds; from Scotland, 350 Scots and crosses; and from Ireland, 130 oxen, cows, &c. The numbers of sheep were tolerably good, and most breeds were of full average weight. The trade was in a healthy state; but we have no change to notice in the quotations. Down and half breeds, in the wool, realised 5s. 2d. to 5s. 4d. per 8lbs.; out of the wool, 4s. 6d. to 4s. 8d. per 8lbs. Lamba, the show of which was moderate, were steady at from 8s. to 9s. per 8lbs. The few calves on offer found buyers at steady currencies—viz., from 4s. 2d. to 5s. 4d. per 8lbs. Small pigs changed hands steadily, at full quotations; but large hogs commanded very little attention. The supply was only moderate.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inf coarse beasts	3	4	to	3	6	Prime Southdowns	5	2	to	5	4
Second quality	3	8	4	0		Lamba	8	0	9	0	
Prime large oxen	4	2	4	8		Lge. coarse calves	4	2	4	6	
Prime So. to, &c.	4	10	5	0		Prime small	4	8	5	4	
Coarse inf. sheep	3	8	4	0		Large hogs	3	4	3	8	
Second quality	4	2	4	6		Meatm. porkers	3	10	4	2	
Pr. coarse woolled	4	8	5	0							

Buckling calves, 23s. to 26s.; and quarter-old store pigs, 22s. to 26s. each.

NEWGATE AND LEADENHALL, Monday, March 30.

There is an improved feeling in the demand for each kind of meat, prices generally are well supported. The imports into London last week of foreign meat amounted to 8 cases from Antwerp; 222 packages, 16 quarters, 5 cases, and 3 casks from Hamburg; 1 chest and 4 pieces from Harlingen.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	2	10 to 3	2	Inf. mutton	3 2 3 8
Middling ditto	3	4 3 8	2	Middling ditto	3 10 4 4
Prime large do.	3	10 4 2	2	Prime ditto	4 6 4 8
Do. small do.	4	4 4 6		Veal	3 10 4 6
Large pork	3	10 3 6		Lamb	0 0 0 0
Small pork	3	8 4 4			

COVENT GARDEN MARKET, LONDON, Saturday, March 28.—Little alteration has taken place since our last report. Foreign imports are still heavy, and prices remain about the same as they were last week. New grapes continue to make their appearance. Pine-apples are still high prices. Cornish broccoli is still plentiful and good. Potatoes have not altered in price since our last report. Flowers chiefly consist of

orchids, cyclamens, lily of the valley, Chinese primulas, pelargoniums, cinerarias, deutzias, mignonettes, early tulips, hyacinths, and roses.

BOROUGH HOP MARKET, Monday, March 30.—Our market continues without alteration, the demand for homes growth being still slight, but this comparative inactivity has not affected values owing to the limited supply of stock on offer. Continental markets are a shade firmer, and the prevailing opinion abroad is in favour of higher prices, holders being unwilling to press either Bavarians or Belgians upon the market in face of the probable requirements of consumers, and the gradually decreasing stock. New York advices to the 17th instant report a slow market, which has been somewhat influenced of late by an auction of some 4 to 500 bales of foreign hops, the result being a complete failure, and for the time, a further depression in prices; but from the short stock on hand, a firmer feeling will in all probability prevail before Mid and East Kent, 51 5s., 51 15s., to 71 15s.; Weald of Kent, 41 10s., 51 5s., to 61 5s.; Sussex, 41 10s., 51 5s., to 51 10s.; Farnham and country, 71 15s., to 81 8s.; yearlings, 31 10s., 41, to 41 10s.

PROVISIONS, Monday, March 30.—The arrivals last week from Ireland were 24 firkins butter, and 2,816 bales bacon; and from foreign ports, 18,985 casks, &c., butter, 856 bales and 310 boxes bacon. Foreign butter early in the week advanced 4s. per cwt., but towards the close Dutch recoiled about the same. Supplies increasing. For bacon there was a good demand, and prices of Irish advanced 3s. to 4s., and Hamburg 2s. per cwt.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 30.—These markets are heavily supplied with potatoes. For all qualities the trade has ruled heavy, at our quotations. The imports into London last week consisted of 63 tons from Boulogne, 100 Groningen, 51 Rotterdam, 7 Dunkirk 10 Harlingen, 8 Bordeaux, and 66 tons from Hamburg. Regents, 130s. to 160s. per ton; flukes, 130s. to 160s.; rocks, 110s. to 130s.; French, 80s. to 90s.

SEED, Monday, March 30.—There was a fair supply of cloverseed; demand steady, and prices without any change for good and useful qualities. White cloverseed realised as much money. Trefoils were unaltered in price, and in moderate request. Nothing passing to alter the value of mustard-seed, white or brown. Many tares are left unsold, and there are now few of fine large quality, those remaining being small and of a feeding sort only.

WOOL, Monday, March 30.—There is an improved demand for English wool, and prices generally are very firm, fine qualities having in some instances realised more money. The new clip is now coming forward freely, and the quality is of a good average character.

OIL, Monday, March 30.—Lined oil has been rather firmer, owing to an improvement in the export demand. Rape oil has been neglected, although offered at considerably reduced rates. Fine Lagos palm oil has been firmly held, but inferior sorts have been dull. Petroleum and turpentine have been in moderate request, at steady rates.

TALLOW, Monday, March 30.—The market is firmer, with a steady demand. F. Y. C. has gone to 43s. 6d. on the spot. Town tallow is 42s. 6d. net cash.

COAL, Monday, March 30.—Market heavy, at last day's sale. Trimdon Grange 15s. 9d., Trimdon Burnley 14s. 6d., Walsend Hutton's 17s. 6d., South Huttons 17s. 3d., Haswell 17s. 6d., Braddys Huttons 15s. 6d., Brancepeth Cannel 18s. 6d., Original Hartlepool 17s. 6d., East Hartlepool 16s. 6d., Kelloe 15s., Tres 17s., Heur Hall 15s. 9d., North Pelton 12s., Eden Main 15s., Holywell Main 15s. 9d., Hartley's 16s. 6d. Ships fresh arrived, 80; ships left from last day, 25—103. Ships at sea, 60.

HOLLOWAY'S PILLS.—STRENGTH TO THE FEMALE.—Every invalid languishing on the bed of pain and sickness should be earnestly exhorted to give an impartial hearing to the merits, and a fair trial to the efficacy of this speedy, safe, and signal medicine. For removing chronic weakness coupled with disordered stomach, disturbed brain, and shaken nerves, no other means can for an instant come into competition with Holloway's purifying and tonic Pills. Provided with this remedy the most confirmed dyspeptic will have nothing more to ask for, to desire, or to fear. From infancy to age, it will prove the safeguard against illness, it will give health to enjoy the blessings of youth, and strength to follow the recreations of manhood.

Advertisements.

SOCIETY for the LIBERATION of RELIGION from STATE-PATRONAGE and CONTROL.

THE TRIENNIAL CONFERENCE.

The SOCIETY'S TRIENNIAL CONFERENCE will be held on TUESDAY and WEDNESDAY, the 5th and 6th of May, at the CANNON-STREET HOTEL, LONDON.

Delegates may be appointed by:—
1. Local Committees, or, in the absence of such Committees, by the subscribers in any place.
2. Meetings publicly called for the purpose.
3. Public bodies.
4. In addition to the above modes of appointment, a delegate may be appointed by the signatures of not fewer than twenty-five persons in any place or district.

It is not necessary that either the delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction.

Further information may be obtained on application to the Secretary.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet street, E.C.

THE IRISH CHURCH.—MR. GLADSTONE'S RESOLUTIONS.

At a Meeting of the Executive Committee of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL, held March 27th, 1868, it was resolved,—

I. That this Committee has seen with the utmost satisfaction the rapid growth of public opinion in favour of the disestablishment of the Protestant Episcopal Church in Ireland, and in condemnation of all schemes for the extension of State endowments to other ecclesiastical bodies in that country.

II. That it rejoices at the determination of the leader of the Liberal party in Parliament to give an opportunity for the expression of that opinion, by calling upon the House of Commons to affirm that "it is necessary that the Established Church of Ireland should cease to exist as an Establishment, due regard being had to all personal interests, and to all individual rights of property," and to adopt those immediate measures which are required for that purpose.

III. That it urges the friends of religious equality everywhere, to afford to Mr. Gladstone prompt and energetic support, by making known to their representatives their emphatic approval of the Resolutions of which he has given notice; and also by preparing for such electoral action as will ensure, in a new Parliament, the complete success of the policy which they initiate.

WILLIAM EDWARDS, Chairman.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet street, E.C.

IRISH CHURCH ESTABLISHMENT.

At a Meeting of the Parliamentary Committee of the Deputies of the Three Denominations of Protestant Dissenters within twelve miles of London, held on the 31st of March 1868,—

RESOLVED:—That the Committee view with great satisfaction the progress of public opinion in favour of the disestablishment of the Irish Protestant Church, and the disendowment of all religious denominations in Ireland.

That the Committee cordially approve of the Resolutions proposed by Mr. Gladstone in the House of Commons on the 30th instant, and earnestly press upon the Deputies, and the Congregations represented by them, the importance of using all their influence with their representatives in Parliament in support of the resolutions.

CHARLES REED, Chairman.
C. SHEPHERD, Secretary.

78, Coleman-street.

SOUTH ESSEX.—At a large and representative Conference of Dissenters, held in the Grove School-room, Stratford, on the 30th of March, 1868, it was resolved,—

That this Conference of Protestant Dissenters of South Essex, assembled to consider their electoral duties under the Reform Act, cannot open its proceedings without first expressing satisfaction in the Resolutions which the Right Hon. W. E. Gladstone is to introduce this night in the House of Commons. In the opinion of this Conference these Resolutions will be received by the Irish people as harbingers of fair dealing and goodwill in all future Irish legislation,—they are simple and straightforward, securing the first legal steps towards the disestablishment of the Irish Church, and they cannot fail to be followed, in even-handed justice, by the abolition of the Maynooth Grant and the *Regium Donum*. This Conference believes that Protestant "ascendancy" in Ireland has hitherto shut the eyes of Catholics to Protestant truth and closed their ears to Protestant persuasion, and that perfect religious equality will henceforth remove these obstacles, and open floodgates for the Gospel. This Conference is also strongly convinced that Mr. Gladstone, by the high principles of truth, justice, and brotherhood to which he appeals, has brought politics within the proper sphere of religious men, and that Protestant Dissenters, of all men, would be false to the glorious traditions of their history if they did not now support Mr. Gladstone, by lectures, by petitions, and by every means in their power, in his grand endeavour to unite Ireland with England, "not merely by the paper bonds of law," as he has said, "but by the blessed law of concord and harmony which is written on the heart of man."

That after the recent explanations of Mr. Wingfield Baker, pledging him to support Mr. Gladstone on the Irish Church question, this Conference recommends all Dissenters strenuously to support the Liberal Committee in securing the return of Mr. Wingfield Baker and Mr. Andrew Johnston.

ALEXANDRA ORPHANAGE for INFANTS.—Albert-road, N., for Orphans from early infancy from any part of the kingdom.

The next ELECTION of TWELVE INFANTS will take place in May. Candidates must be nominated forthwith, as the list will shortly close. Forms of application and all information may be obtained at the office. Subscriptions are earnestly solicited, as the charity altogether depends upon voluntary contributions. The new buildings are in course of erection at Hornsey-rose, for which donations are greatly needed.

JOSEPH SOUL, Hon. Sec.

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Cooper, Cooper, and Co. claim for their system of business another feature, viz., that there can be no mistake in the price or quality of any tea bearing their name on the wrapper or parcel, as they pledge themselves to sell first-crop tea only at their warehouses.

There are eight classes of superior black tea, each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of three shillings a pound, and there is no better black tea. There are five classes of superior green tea; each of these Cooper, Cooper, and Co. will sell pure and unmixed at one uniform price of four shillings a pound, and there is no better green tea.

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4. The finest Assam Congou, 3s. a lb. This is very strong tea, of Indian growth, draws a deep red liquor, is very pungent, a little coarse, but drinks full in the mouth. It is quite a distinct class of tea, rather peculiar, and not appreciated by all; in fact, to like it requires an acquired taste.
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6. The finest Canton scented Pekoe, 3s. a lb. This is a fine, wiry leaf, strongly scented tea, of peculiar piquancy and sharpness of flavour, and is frequently used to fetch up the flavour of second-class teas. It is more frequently used as a curiosity, and as an experiment than by the tea-drinking public; it is, in fact, a fancy tea.
7. The finest Foo Chow scented Pekoe, 3s. a lb. This is a small, closely twisted leaf, scented with jasmine flower. When infused, it exhales a rich and fragrant perfume, which is perhaps less grateful to the palate than to the other senses.
8. The finest scented Caper, 3s. a lb. This is a small, shotty leaf, very compact and heavy, drinks very brisk and pungent. It is rather a plebeian tea, but is occasionally tried by diligent seekers after excellence, who at last settle down to the "Princely Kyahow."

No other price for black tea.

LIST OF FINE GREEN TEAS.

9. The finest Moyune Hyson, 4s. a lb. This tea is delicately fine. Its flavour resembles that of the cowslip, and the colour of the infusion is marvellously like cowslip wine. It possesses the finest flavour of all green teas. It is principally consumed in Russia.
10. The finest Young Hyson, 4s. a lb. This is a small, compact leaf, and the really fine (such as Cooper Cooper and Co. sell) is exceedingly strong, and of a very fine almond flavour.
11. The finest Moyune Gunpowder, 4s. a lb. This tea is much esteemed in England. It is brisk, high-burnt flavour, shotty in leaf, and heavy; it is not so fine or so pure in flavour as Hyson, but its great strength renders it a favourite with many.
12. The finest Ping Suey Gunpowder, 4s. a lb. This is very small in the leaf, very handsome and compact, resembles pin heads, but is not so pungent in liquor as Moyune Gunpowder.
13. The finest Imperial, 4s. a lb. This is a large knotty leaf tea, very strong, but not much in flavour; but when really fine is sought after by the curious.

No other price for green tea.

There are other classes of tea, but these are the choicest and best. Cooper, Cooper, and Co. recommend consumers to

try the first four on the list—Souchong, Monong, Kyahow, and Assam. By having a small parcel of each of these they will be enabled to judge for themselves and select the flavour suitable to their taste, and then by sending for the one approved of by number, they may always rely upon having exactly the same character of tea.

Cooper, Cooper, and Co. sell any quantity, from a quarter of a pound upwards. They have original packages of all these teas—the black in chests of about ninety pounds; in half-chests, about forty pounds; and in catty boxes, holding about twenty pounds each. These are lined with lead, and will keep the tea good and fresh for a very long period. Cooper, Cooper, and Co.'s prices are for net cash only, without discount.

Cooper, Cooper, and Co., in offering teas at these prices, must rely for success on a very large amount of public support. They charge only a small commission on the prices actually paid to the importers, and rely on their thorough knowledge of the trade to select such teas only as the public will approve of; and they rely on the appreciation of the public to support their endeavours. Cooper, Cooper, and Co. will charge threepence a package (of any size) for delivering their teas within five miles of the Royal Exchange, or at any of the railway stations in London, thus putting all on an equality, those who send for their tea and those who require it sent.

As Cooper, Cooper, and Co.'s prices are not at their warehouses, this system of charging for delivery cannot fail to approve itself to the public. If teas in small parcels can be delivered free at any distance there must be a proportionate profit charged for it, and this is charged on all the tea sold. Cooper, Cooper, and Co. make one uniform charge for delivery, as the expense to them is the same in delivering a small parcel of tea as a large one.

Cooper, Cooper, and Co. forward their teas to all parts of the world on receipt of Post-office orders or bankers' drafts for the amount, including threepence for delivery at the railway station; but Cooper, Cooper, and Co. do not pay railway carriage. As their prices are fully ninepence a pound under the prices usually charged, for teas of a lower character, the item of railway carriage cannot be of importance to those living in the country.

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